



In the name of Allah: the Compassionate, the Merciful

سورة الفرقان

AL-FURQAN

Name

The Surah takes its name "Al-Furqan" from the first verse. Though it is symbolic like the names of many other Surahs, it has a close relation to its subject matter.

Period of Revelation

It appears from its style and subject matter that, like Surah Al- Mu'minun, it was also revealed during the third stage of Prophethood at Makkah. Ibn Jarir and Imam Razi have cited a tradition of Dahhak bin Muzahim that this Surah was revealed eight years before Surah An Nisa. This also confirms our opinion as to its period of revelation. (*Ibn Jarir*, Vol. XIX, pp. 28-30, and *Tafsir Kabir*, Vol. VI, p. 358).

Subject Matter and Topics

The Surah deals with the doubts and objections that were being raised against the Qur'an, the Prophethood of Muhammad (Allah's peace and blessings be upon him) and his teachings by the disbelievers of Makkah. Appropriate answers to each and every objection have been given and the people have been warned of the consequences of rejecting the Truth. At the end of the Surah, a clear picture of the moral superiority of the Believers has been depicted as in the beginning of Surah Al-Mu'minun, as if to say, 'Here is the criterion for distinguishing the genuine from the counterfeit. This is the noble character of those people who have believed in and followed the teachings of the Holy Prophet and this is the kind of people that he is trying to train. You may yourselves compare and contrast this type of people with those Arabs, who have not as yet accepted the Message, and who are upholding "ignorance" and exerting their utmost to defeat the Truth. Now you may judge for yourselves as to which you would like to choose.' Though this question was not posed in so many words, it was placed before every one in Arabia in a tangible shape. It may be noted that during the next few years, the practical answer given to this question by the whole nation, with the exception of a small minority, was that they chose Islam.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿1﴾

Send down	نَزَّلَ	Who	الَّذِي	Blessed is He	تَبَارَكَ
His slave	عَبْدِهِ	On/to	عَلَى	The criterion	الْفُرْقَانَ
A warner	نَذِيرًا	To the worlds	لِلْعَالَمِينَ	That he may be	لِيَكُونَ

Translit	Tabāraka Al-Ladhī Nazzala Al-Furqāna `Alā `Abdihi Liyakūna Lil`ālamīna Nadhīrāan
AhmedAli	وہ بڑی برکت والا ہے جس نے اپنے بندے پر قرآن نازل کیا تاکہ تمام جان کے لیے ڈرانے والا ہو
Jalandhry	وہ (نہائے غرور) بہت ہی بابرکت ہے جس نے اپنے بندے پر قرآن نازل فرمایا تاکہ اہل عالم کو ہدایت کرے
YusufAli	Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures—
M.Khan	Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muhammad SAW) that he may be a warner to the 'Alamīn (mankind and jinn).
Pickthal	Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the people.
Shakir	Blessed is He Who sent down the Furqan upon His servant that he may be a warner to the nations;

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿2﴾

The dominion	مُلْكُ	To Him (belongs)	لَهُ	He Who	الَّذِي
And Who has not	وَلَمْ	And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ
And not	وَلَمْ	A son	وَلَدًا	Taken	يَتَّخِذُ
A partner	شَرِيكٌ	For Him	لَهُ	He has	يَكُنْ
And He has created	وَخَلَقَ	The dominion	الْمُلْكِ	In	فِي
And has measured it	فَقَدَرَهُ	Thing	شَيْءٍ	Every	كُلِّ
				Exactly according to its due measurement	تَقْدِيرًا

Translit	Al-Ladhī Lahu Mulku As-Samāwāti Wa Al-'Arḍi Wa Lam Yattakhidh Waladāan Wa LamYakun Lahu Sharīkun Fī Al-Mulki Wa Khalaqa Kulla Shay'in Faqaddarahu Taqdīrāan
AhmedAli	وہ جس کی آسمانوں اور زمین میں سلطنت ہے اور اس نے نہ کسی کو بیٹا بنایا ہے اور نہ کوئی سلطنت میں اس کا شریک ہے اور اس نے ہر چیز کو پیدا کر کے اندازہ پر قائم کر دیا
Jalandhry	وہی کہ آسمان اور زمین کی بادشاہی اسی کی ہے اور جس نے (کسی کو) بیٹا نہیں بنایا اور جس کا بادشاہی میں کوئی شریک نہیں اور جس نے ہر چیز کو پیدا کیا اور پھر اس کا ایک اندازہ ٹھہرایا
YusufAli	He to Whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He Who created all things and ordered them in due proportions.

M.Khan	He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements
Pickthal	He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty. He hath created everything and hath meted out for it a measure.
Shakir	He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿3﴾

Gods	آلِهَةً	Besides Him	مِنْ دُونِهِ	Yet they have taken	وَاتَّخَذُوا
Anyting	شَيْئًا	They create	يَخْلُقُونَ	Not	لَا
And neither	وَلَا	Are created	يُخْلَقُونَ	But they	وَهُمْ
But	ضَرًّا	For themselves	لِأَنْفُسِهِمْ	They possess	يَمْلِكُونَ
Nor	وَلَا	Benefit	نَفْعًا	Nor	وَلَا
Nor	وَلَا	Death	مَوْتًا	They possess	يَمْلِكُونَ
(able to) raise the dead	نُشُورًا	nor	وَلَا	Life	حَيَاةً

Translit	Wa Attakhadhū Min Dūnihi 'Ālihātān Lā Yakhluqūna Shay'āan Wa Hum Yukhlaqūna Wa Lā Yamlikūna Li'nfusihim Ḍarrāan Wa Lā Naf'āan Wa Lā Yamlikūna Mawtāan Wa Lā Ḥayāatan Wa Lā Nushūrāan
AhmedAli	اور انہوں نے اللہ کے سوا ایسے معبود بنا رکھے ہیں جو کچھ بھی پیدا نہیں کر سکتے حالانکہ وہ خود پیدا کیے گئے ہیں اور وہ اپنی ذات کے لیے نقصان اور نفع کے مالک نہیں اور موت اور زندگی اور دوبارہ اٹھنے کے بھی مالک نہیں
Jalandhry	اور (لوگوں نے) اس کے سوا اور معبود بنا لئے ہیں جو کوئی چیز بھی پیدا نہیں کر سکتے اور خود پیدا کئے گئے ہیں۔ اور نہ اپنے نقصان اور نفع کا کچھ اختیار رکھتے ہیں اور نہ مرنا ان کے اختیار میں ہے اور نہ جینا اور نہ مر کر اٹھ کھڑے ہونا
YusufAli	Yet have they taken besides Him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control Death nor Life nor Resurrection.
M.Khan	Yet they have taken besides Him other ālihāh (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.
Pickthal	Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.
Shakir	And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

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Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
But	إِلَّا	This (is)	هَذَا	Nothing	إِنْ
And helped him	وَأَعَانَهُ	He invented it	افْتَرَاهُ	A life	إِفْكٌ
Other	آخَرُونَ ۖ	People	قَوْمٌ	At it	عَلَيْهِ
A wrong (thing)	ظُلْمًا	They have produced	جَاءُوا	In fact	فَقَدْ
				And lie	وَزُورًا

Translit	Wa Qāla Al-Ladhīna Kafarū 'In Hādhā 'Illā 'Ifkun Aftarāhu Wa 'A`ānahu `Alayhi Qawmun 'Ākharūna Faqad Jā'u Ḥulmāan Wa Zūrāan				
AhmedAli	اور کافر کہتے ہیں کہ یہ تو محض جھوٹ ہے جسے اس نے بنالیا ہے اور دوسرے لوگوں نے اس میں اس کی مدد کی ہے پس وہ بڑے ظلم اور جھوٹ پر اتر آئے ہیں				
Jalandhry	اور کافر کہتے ہیں کہ یہ (قرآن) من گھڑت باتیں ہی جو اس (مدعی رسالت) نے بنالی ہیں۔ اور لوگوں نے اس میں اس کی مدد کی ہے۔ یہ لوگ (ایسا کئے سے) ظلم اور جھوٹ پر (اتر) آئے ہیں				
YusufAli	But the Misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood.				
M.Khan	Those who disbelieve say: "This (the Qur'ān) is nothing but a lie that he (Muhammad SAW) has invented, and others have helped him at it, infact they have produced an unjust wrong (thing) and a lie."				
Pickthal	Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie.				
Shakir	And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.				

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

(of) the ancients	الْأَوَّلِينَ	Tales	أَسَاطِيرُ	And they say	وَقَالُوا
Are dictated	تُمْلَى	And they	فَهِیَ	Which he has written down	اِکْتَتَبَهَا
And afternoon	وَأَصِيلًا	Morning	بُكْرَةً	On him	عَلَيْهِ

Translit	Wa Qālū 'Asāfīru Al-'Awwalīna Aktatabahā Fahiya Tumlā `Alayhi Bukratan Wa 'Aşīlāan				
AhmedAli	اور کہتے ہیں کہ پہلوں کی کہانیاں ہیں کہ جنہیں اس نے لکھ رکھا ہے پس وہی اس پر صبح اور شام پڑھی جاتی ہیں				
Jalandhry	اور کہتے ہیں کہ یہ پہلے لوگوں کی کہانیاں ہیں جس کو اس نے لکھ رکھا ہے اور وہ صبح و شام اس کو پڑھ کر سنائی جاتی ہیں				
YusufAli	And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."				
M.Khan	And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."				
Pickthal	And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.				
Shakir	And they say: The stories of the ancients-- he has got them written-- so these are read out to him morning and				

evening.

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿6﴾

He Who	الَّذِي	Has sent it down	أَنْزَلَهُ	Say	قُلْ
Of (in)	فِي	The secret	السِّرِّ	Knows	يَعْلَمُ
Truly	إِنَّهُ	And the earth	وَالْأَرْضِ ۚ	The heavens	السَّمَاوَاتِ
Most Merciful	رَحِيمًا	Oft-forgiving	غَفُورًا	He is	كَانَ

Translit	Qul 'Anzalahu Al-Ladhī Ya'lamu As-Sirra Fī As-Samāwāti Wa Al-'Ardī 'Innahu KānaGhafūrāan Rahīmāan				
AhmedAli	کہہ دو کہ اے تو اس نے نازل کیا ہے جو آسمانوں اور زمین کی پوشیدہ باتیں جانتا ہے بے شک وہ بخشنے والا نہایت رحم والا ہے				
Jalandhry	کہہ دو کہ اُس نے اُس کو اُتارا ہے جو آسمانوں اور زمین کی پوشیدہ باتوں کو جانتا ہے۔ بے شک وہ بخشنے والا مہربان ہے				
YusufAli	Say: "The (Qur'an) was sent down by Him Who knows the Mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."				
M.Khan	Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."				
Pickthal	Say (unto them, O Muhammad): He who knoweth the secret of the heavens and the earth hath revealed it. Lo! He ever is Forgiving, Merciful.				
Shakir	Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.				

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۚ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ

نَذِيرًا ﴿7﴾

This	هَذَا	Why does	مَالِ	And they say	وَقَالُوا
Food	الطَّعَامَ	Eat	يَأْكُلُ	Messenger	الرَّسُولِ
The markets	الْأَسْوَاقِ ۚ	In	فِي	And walk about	وَيَمْشِي
To him	إِلَيْهِ	Is sent down	أُنْزِلَ	Who not	لَوْلَا
With him	مَعَهُ	To be	فَيَكُونُ	An angel	مَلَكٌ
				A warner	نَذِيرًا

Translit	Wa Qālū Mālī Hādhā Ar-Rasūli Ya'kulu Aṭ-Ṭa'āma Wa Yamshī Fī Al-'Aswāqi Lawlā 'Unzila 'Ilayhi Malakun Fayakūna Ma'ahu Nadhīrāan				
AhmedAli	اور کہتے ہیں اس رسول کو کیا ہو گیا کہ کھانا کھاتا اور بازاروں میں پھرتا ہے اس کے پاس کوئی فرشتہ کیوں نہیں بھیجا گیا کہ اس کے ساتھ وہ بھی ڈرانے والا ہو				
Jalandhry	اور کہتے ہیں کہ یہ کیسا پیغمبر ہے کہ کھاتا ہے اور بازاروں میں چلتا پھرتا ہے۔ کیوں نازل نہیں کیا گیا اس کے پاس کوئی فرشتہ اس کے ساتھ ہدایت کرنے کو رہتا				
YusufAli	And they say: "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"				

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M.Khan	And they say: "Why does this Messenger (Muhammad SAW) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him?"
Pickthal	And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him, to be a warner with him.
Shakir	And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا



To him	إِلَيْهِ	(why) is (not) granted	يُلْقَىٰ	Or	أَوْ
(why) is (not)	تَكُونُ	Or	أَوْ	A treasure	كَنْزٌ
He may eat	يَأْكُلُ	A garden	جَنَّةٌ	For him	لَهُ
The wrong-doers	الظَّالِمُونَ	Any say	وَقَالَ	Where of	مِنْهَا ۚ
But	إِلَّا	You follow	تَتَّبِعُونَ	Not	إِنْ
		Bewitched	مَّسْحُورًا	A man	رَجُلًا

Translit	'Aw Yulqā 'Ilayhi Kanzun 'Aw Takūnu Lahu Jannatun Ya'kulu Minhā Wa Qāla Aẓ-Ẓālimūna 'InTattabi`ūna 'Illā Rajulāan Mashūrāan
AhmedAli	یا اس کے پاس کوئی خزانہ آجاتا یا اس کے لیے باغ ہوتا جس میں سے کھاتا اور بے انصافوں نے کہا کہ تم تو بس ایک ایسے شخص کے تابع ہو گئے جس پر جادو کیا گیا ہے
Jalandhry	یا اس کی طرف (آسمان سے) خزانہ اتارا جاتا یا اس کا کوئی باغ ہوتا کہ اس میں کھایا کرتا۔ اور ظالم کہتے ہیں کہ تم تو ایک جادوزدہ شخص کی پیروی کرتے ہو
YusufAli	"Or (why) has not a treasure been bestowed on him or why has he (not) a garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched."
M.Khan	"Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zālimūn (polytheists and wrong-doers) say: "You follow none but a man bewitched."
Pickthal	Or (why is not) treasure thrown down unto him, or why hath he not a paradise from whence to eat? And the evil-doers say: Ye are but following a man bewitched.
Shakir	Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason.

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

They coin	ضَرَبُوا	How	كَيْفَ	See	انْظُرْ
So they have gone astray	فَضَلُّوا	Similitudes	الْأَمْثَالَ	For you	لَكَ
A (Right) Path	سَبِيلًا	They can (find)	يَسْتَطِيعُونَ	Do not	فَلَا

Translit	Anẓur Kayfa Ḍarabū Laka Al-'Amthāla Faḍallū Falā Yastaṭī'ūna Sabīlāan
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AhmedAli	دیکھو تو تمہارے لیے کیسی مثالیں بیان کرتے ہیں پس وہ ایسے گمراہ ہوئے کہ راستہ بھی نہیں پاسکتے
Jalandhry	(اے پیغمبر) دیکھو تو یہ تمہارے بارے میں کس کس طرح کی باتیں کرتے ہیں سو گمراہ ہو گئے اور راستہ نہیں پاسکتے
YusufAli	See what kinds of companions they make for thee! But they have gone astray, and never a way will they be able to find!
M.Khan	See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path
Pickthal	See how they coin similitudes for thee, so that they are all astray and cannot find a road!
Shakir	See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way.

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿10﴾

If	إِنْ	Who	الَّذِي	Blessed is He	تَبَارَكَ
(for) you	لَكَ	Will assign	جَعَلَ	He wishes	شَاءَ
That	ذَلِكَ	Than	مِنْ	Better	خَيْرًا
Under them	مِنْ تَحْتِهَا	Flowing	تَجْرِي	Gardens	جَنَّاتٍ
(for) you	لَكَ	And He will assign	وَيَجْعَلُ	Rivers	الْأَنْهَارُ
				palaces	قُصُورًا

Translit	Tabāraka Al-Ladhī 'In Shā'a Ja`ala Laka Khayrāan Min Dhālika Jannātin Tajrī Min TahtihāAl-'Anhāru Wa Yaj`al Laka Qusūrāan
AhmedAli	بڑی برکت ہے اس کی جو چاہے تو تیرے لیے اس سے بہتر باغ بنا دے جن کے نیچے نہریں بہتی ہوں اور تیرے لیے محل بنا دے
Jalandhry	وہ (خدا) بہت بابرکت ہے جو اگر چاہے تو تمہارے لئے اس سے بہتر (چیزیں) بنا دے (یعنی) باغات جن کے نیچے نہریں بہہ رہی ہوں۔ نیز تمہارے لئے محل بنا دے
YusufAli	Blessed is He Who, if that were His will, could give thee better (things) than those— Gardens beneath which rivers flow; and He could give thee Palaces (secure to dwell in).
M.Khan	Blessed is He Who, if He wills, will assign you better than (all) that, - Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).
Pickthal	Blessed is He Who, if He will, will assign thee better than (all) that - Gardens underneath which rivers flow - and will assign thee mansions.
Shakir	Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces.

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿11﴾

The Hour	بِالسَّاعَةِ ۖ	They deny	كَذَّبُوا	Nay	بَلْ
Deny	كَذَّبَ	For those who	لِمَنْ	And We have prepared	وَأَعْتَدْنَا

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		A flaming Fire	سَعِيرًا	The Hour	بِالسَّاعَةِ
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Translit	<i>Bal Kadhdhabū Bis-Sā`ati Wa 'A`tadnā Liman Kadhdhaba Bis-Sā`ati Sa`irāan</i>
AhmedAli	بلکہ انہوں نے تو قیامت کو جھوٹ سمجھ لیا ہے اور ہم نے اس کے لیے آگ تیار کی ہے جو قیامت کو جھٹلاتا ہے
Jalandhry	بلکہ یہ تو قیامت ہی کو جھٹلاتے ہیں اور ہم نے قیامت کے جھٹلانے والوں کے لئے دوزخ تیار کر رکھی ہے
YusufAli	Nay, they deny the Hour (of the Judgment to come): but We have prepared a Blazing Fire for such as deny the Hour:
M.Khan	Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
Pickthal	Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame.
Shakir	But they reject the hour, and We have prepared a burning fire for him who rejects the hour.

إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَزَفِيرًا ﴿١٢﴾

From	مِنْ	It sees them	رَأَتْهُمْ	When	إِذَا
They will hear	سَمِعُوا	Far	بَعِيدٍ	A place	مَّكَانٍ
And roaring	وَزَفِيرًا	Raging	تَغِيْطًا	Its	لَهَا

Translit	<i>'Idhā Ra'at/hum Min Makānin Ba`īdin Sami`ū Lahā Taghayyuzāan Wa Zafīrāan</i>
AhmedAli	جب وہ انہیں دور سے دیکھے گی تو اس کے جوش و خروش کی آواز سنیں گے
Jalandhry	جس وقت وہ ان کو دور سے دیکھے گی (تو غضبناک ہو رہی ہوگی اور یہ) اس کے جوش (غضب) اور چیخنے پلانے کو سنیں گے
YusufAli	When it sees them from a place far off, they will hear its fury and its raging sigh.
M.Khan	When it (Hell) sees them from a far place, they will hear its raging and its roaring.
Pickthal	When it seeth them from afar, they hear the crackling and the roar thereof.
Shakir	When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

Thereof	مِنْهَا	They will be thrown	أُلْقُوا	And when	وَإِذَا
Chained together	مُّقْرَّنِينَ	Narrow	ضَيِّقًا	(into) a place	مَكَانًا
(for) destruction	ثُبُورًا	Therein	هُنَالِكَ	They will call	دَعَوْا

Translit	<i>Wa 'Idhā 'Ulqū Minhā Makānān Dayyiqāan Muqarranīna Da`aw Hunālika Thubūrāan</i>
AhmedAli	اور جب وہ اس کے کسی تنگ مکان میں بکڑ کر ڈال دیے جائیں گے تو وہاں موت کو پکاریں گے
Jalandhry	اور جب یہ دوزخ کی کسی تنگ جگہ میں (زنجیروں میں) بکڑ کر ڈالے جائیں گے تو وہاں موت کو پکاریں گے
YusufAli	And when they are cast, bound together, into a constricted place therein, they will plead for destruction there

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	and then!
M.Khan	And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
Pickthal	And when they are flung into a narrow place thereof, chained together, they pray for destruction there.
Shakir	And when they are cast into a narrow place in it, bound, they shall there call out for destruction.

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

Today	الْيَوْمَ	You call	تَدْعُوا	Not	لَا
But call	وَادْعُوا	One	وَاحِدًا	(for) destruction	ثُبُورًا
		Many	كَثِيرًا	(for) destructions	ثُبُورًا

Translit	Lā Tad`ū Al-Yawma Thubūrāan Wāhidāan Wa Ad`ū Thubūrāan Kathīrāan
AhmedAli	آج ایک موت کو نہ پکارو اور بہت سی موتوں کو پکارو
Jalandhry	آج ایک ہی موت کو نہ پکارو بہت سی موتوں کو پکارو
YusufAli	"This day plead not for a single destruction: plead for destruction oft-repeated!"
M.Khan	Exclaim not today for one destruction, but exclaim for many destructions.
Pickthal	Pray not that day for one destruction, but pray for many destructions!
Shakir	Call not this day for one destruction, but call for destructions many.

قُلْ أَذِلَّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

Better	خَيْرٌ	Is that	أَذِلَّكَ	Say	قُلْ
(of) Eternity	الْخُلْدِ	Paradise	جَنَّةُ	Or	أَمْ
The pious people	الْمُتَّقُونَ ۚ	Have been promised	وُعِدَ	Which	الَّتِي
As a reward	جَزَاءً	For them	لَهُمْ	It will be	كَانَتْ
				And as a final destination	وَمَصِيرًا

Translit	Qul 'Adhalika Khayrun 'Am Jannatu Al-Khuldi Allatī Wu`ida Al-Muttaqūna Kānat LahumJazā'an Wa Maṣīrāan
AhmedAli	کہہ دو کیا بہتر ہے یا وہ بہشت جس کا پرہیزگاروں کے لیے وعدہ کیا گیا ہے جو ان کا بدلہ اور ٹھکانہ ہوگی
Jalandhry	پوچھو کہ یہ بہتر ہے یا بہشت جاودانی جس کا پرہیزگاروں سے وعدہ ہے۔ یہ ان (کے عملوں) کا بدلہ اور رہنے کا ٹھکانہ ہوگا
YusufAli	Say: "Is that best, or the eternal Garden, promised to the righteous? For them that is a reward as well as a goal (or attainment).
M.Khan	Say: (O Muhammad SAW) "Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqūn (pious and righteous persons - see V.2:2)?" It will be theirs as a reward and as a final destination.
Pickthal	Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end.
Shakir	Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be a

reward and a resort for them.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۖ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾

All that	مَا	(will be) therein	فِيهَا	For them	لَهُمْ
That is	كَانَ	And they will abide eternally	خَالِدِينَ ۖ	They desire	يَشَاءُونَ
A promise	وَعْدًا	Your Lord	رَبِّكَ	Upon	عَلَىٰ
				That must be fulfilled	مَسْئُولًا

Translit	Lahum Fīhā Mā Yashā'ūna Khālidīna Kāna `Alā Rabbika Wa `dāan Mas'ulāan
AhmedAli	وہاں انہیں جو چاہیں گے ملے گا وہ اس میں ہمیشہ رہیں گے یہ وعدہ تیرے رب کے ذمہ ہے جو قابل درخواست ہے
Jalandhry	وہاں جو چاہیں گے ان کے لئے میرا ہوگا ہمیشہ اس میں رہیں گے۔ یہ وعدہ خدا کو (پورا کرنا) لازم ہے اور اس لائق ہے کہ مانگ لیا جائے
YusufAli	"For them there will be therein all that they wish for: they will dwell (there) for aye: a promise to be prayed for from thy Lord."
M.Khan	For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.
Pickthal	Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled.
Shakir	They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord.

وَيَوْمَ يَخْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

And that which	وَمَا	He will gather them	يَخْشَرُهُمْ	And on the Day (when)	وَيَوْمَ
Allah	اللَّهُ	Besides	مِنْ دُونِ	They worship	يَعْبُدُونَ
Who misled	أَضَلَلْتُمْ	Was it you	أَأَنْتُمْ	So He will say	فَيَقُولُ
Or	أَمْ	These	هَؤُلَاءِ	My slaves	عِبَادِي
The (Right) Path	السَّبِيلَ	Went astray (from)	ضَلُّوا	They	هُمْ

Translit	Wa Yawma Yahshuruhum Wa Mā Ya `budūna Min Dūni Allāhi Fayaqūlu 'A'antum 'Adlaltum `Ibādī Hā'uulā' 'Am Hum Ḍallū As-Sabīla
AhmedAli	اور جس دن انہیں اور ان کے معبودوں کو جمع کرے گا جنہیں وہ اللہ کے سوا پوجتے تھے تو فرمائے گا کیا تم ہی نے میرے ان بندوں کو گمراہ کیا تھا یا وہ خود راستہ بھول گئے تھے
Jalandhry	اور جس دن (خدا) ان کو اور ان کو جنہیں یہ خدا کے سوا پوجتے ہیں جمع کرے گا تو فرمائے گا کیا تم ہی نے میرے ان بندوں کو گمراہ کیا تھا یا یہ خود گمراہ ہو گئے تھے
YusufAli	The Day He will gather them together as well as those whom they worship besides Allah He will ask: "Was it ye who led these My servants astray, or did they stray from the Path themselves?"

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M.Khan	And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints, 'Īsā (Jesus) son of Maryam (Mary), etc.]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"
Pickthal	And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it ye who misled these my slaves or did they (themselves) wander from the way?
Shakir	And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿18﴾

It not	مَا	Glorified are You	سُبْحَانَكَ	They will say	قَالُوا
For us	لَنَا	Proper	يَنْبَغِي	Was	كَانَ
Besides You	مِنْ دُونِكَ	Take	نَتَّخِذَ	To	أَنْ
But	وَلَكِنْ	Protectors	أَوْلِيَاءَ	Any	مِنْ
Till	حَتَّى	And their fathers	وَآبَاءَهُمْ	You gave them comfort	مَتَّعْتَهُمْ
And became	وَكَانُوا	The remembrance	الذِّكْرَ	They forgot	نَسُوا
		lost	بُورًا	A people	قَوْمًا

Translit	<i>Qālū Subhānaka Mā Kāna Yanbaghī Lanā 'An Nattakhidha Min Dūnika Min 'Awliyā'a Wa LakinMatta'tahum Wa 'Ābā'ahum Ĥattā Nasū Adh-Dhikra Wa Kānū Qawmāan Būrāan</i>
AhmedAli	کہیں گے تو پاک ہے ہمیں یہ کب لایق تھا کہ تیرے سوا کسی اور کو کار ساز بناتے لیکن تو نے انہیں اور ان کے باپ دادا کو یہاں تک آسودگی دی تھی کہ وہ یاد کرنا بھول گئے اور یہ لوگ تباہ ہونے والے تھے
Jalandhry	وہ کہیں گے تو پاک ہے ہمیں یہ بات شایان نہ تھی کہ تیرے سوا اوروں کو دوست بناتے۔ لیکن تو نے ہی ان کو اور ان کے باپ دادا کو برتنے کو نعمتیں دیں یہاں تک کہ وہ تیری یاد کو بھول گئے۔ اور یہ ہلاک ہونے والے لوگ تھے
YusufAli	They will say: "Glory to Thee! Not meet was it for us that we should take for protectors others besides Thee: but Thou didst bestow on them and their fathers, good things (in life) until they forgot the Message: for they were a people (worthless and) lost.
M.Khan	They will say: "Glorified are You! It was not for us to take any Auliya' (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).
Pickthal	They will say: Be Thou glorified! it was not for us to choose any protecting friends beside thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk.
Shakir	They shall say: Glory be to Thee; it was not befitting for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمِ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا

﴿19﴾

Regarding what	بِمَا	They deny you	كَذَّبُوكُمْ	So verily	فَقَدْ
You can	تَسْتَطِيعُونَ	So not	فَمَا	You say	تَقُولُونَ
(get) help	نَصْرًا ۚ	Nor	وَلَا	Avert	صَرْفًا
Among you	مِنْكُمْ	Does wrong	يَظْلِمِ	And whoever	وَمَنْ
great	كَبِيرًا	A torment	عَذَابًا	We shall make him taste	نُذِقْهُ

Translit	Faqad Kadhdhabūkum Bimā Taqūlūna Famā Tastaṭīʿūna Ṣarfāan Wa Lā Naṣrāan Wa Man Yaẓlim Minkum Nudhiqhu `Adhābāan Kabīrāan				
AhmedAli	سو تمہارے معبودوں نے تمہاری باتوں میں تمہیں جھٹلا دیا سو تم نہ تو مال سکتے ہو اور نہ مدد دے سکتے ہو اور جو تم میں سے ظلم کرے گا ہم اسے بڑا عذاب چکھائیں گے				
Jalandhry	تو (کافرو) انہوں نے تو تم کو تمہاری بات میں جھٹلا دیا۔ پس (اب) تم (عذاب کو) نہ پھیر سکتے ہو۔ نہ (کسی سے) مدد لے سکتے ہو۔ اور جو شخص تم میں سے ظلم کرے گا ہم اس کو بڑے عذاب کا مزہ چکھائیں گے				
YusufAli	(Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.				
M.Khan	Thus they (false gods— all deities other than Allāh) will belie you (polytheists) regarding what you say (that they are gods besides Allāh), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allāh), We shall make him taste a great torment.				
Pickthal	Thus they will give you the lie regarding what ye say, then ye can neither avert (the doom) nor obtain help. And whoso among you doeth wrong, We shall make him taste great torment.				
Shakir	So they shall indeed give you the lie in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.				

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۚ وَجَعَلْنَا

بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ﴿20﴾

Before you	قَبْلَكَ	We sent	أَرْسَلْنَا	And not	وَمَا
But	إِلَّا	(of) the Messengers	الْمُرْسَلِينَ	Any	مِنْ
Food	الطَّعَامَ	They ate	لَيَأْكُلُونَ	Verily they	إِنَّهُمْ
The markets	الْأَسْوَاقِ ۚ	In	فِي	And walked	وَيَمْشُونَ
For others	لِبَعْضٍ	Some of you	بَعْضَكُمْ	And We have made	وَجَعَلْنَا
And is	وَكَانَ	Will you have patience	أَتَصْبِرُونَ ۚ	As a trial	فِتْنَةً
		Ever All-Seer	بَصِيرًا	Your Lord	رَبُّكَ

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Translit	<i>Wa Mā 'Arsalnā Qablaka Mina Al-Mursalīna 'Illā 'Innahum Laya'kulūna Aṭ-Ṭa'āma Wa Yamshūna Fī Al-'Aswāqī Wa Ja'alnā Ba'dakum Liba'din Fitnatan 'Ataşbirūna Wa Kāna Rabbuka Başīrān</i>
AhmedAli	اور ہم نے تجھ سے پہلے جتنے بھی پیغمبر بھیجے وہ کھانا بھی کھاتے تھے اور بازاروں میں بھی چلتے پھرتے تھے اور ہم نے تمہیں ایک دوسرے کے لیے آزمائش بنایا کیا تم ثابت قدم رہتے ہو اور تیرا رب سب کچھ دیکھنے والا ہے
Jalandhry	اور ہم نے تم سے پہلے جتنے بھی پیغمبر بھیجے ہیں سب کھانا کھاتے تھے اور بازاروں میں چلتے پھرتے تھے۔ اور ہم نے تمہیں ایک دوسرے کے لیے آزمائش بنایا ہے۔ کیا تم صبر کرو گے۔ اور تمہارا پروردگار تو دیکھنے والا ہے
YusufAli	And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? For Allah is One Who sees (all things).
M.Khan	And We never sent before you (O Muhammad SAW) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).
Pickthal	We never sent before thee any messengers but lo! they ate food and walked in the markets. And We have appointed some of you a test for others: Will ye be steadfast? And thy Lord is ever Seer.
Shakir	And We have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا ۚ لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴾ 21 ﴿

Not	لَا	Those who	الَّذِينَ	And said	وَقَالَ
Why not	لَوْلَا	A meeting with Us	لِقَاءَنَا	Expect	يَرْجُونَ
The angels	الْمَلَائِكَةُ	To us	عَلَيْنَا	Are sent down	أُنْزِلَ
Our Lord	رَبَّنَا ۚ	We see	نَرَىٰ	Or	أَوْ
Of	فِي	They think arrogantly	اسْتَكْبَرُوا	Indeed	لَقَدْ
(with) pride	عُتُوًّا	And are scornful	وَعَتَوْا	Themselves	أَنْفُسِهِمْ
				great	كَبِيرًا

Translit	<i>Wa Qāla Al-Ladhīna Lā Yārjūna Liqā'anā Lawlā 'Unzila 'Alaynā Al-Malā'ikatu 'Aw Nará Rabbanā Laqadi Astakbarū Fī 'Anfusihim Wa 'Ataw 'Utūwāan Kabīrān</i>
AhmedAli	اور ان لوگوں نے کہا جو ہم سے ملنے کی امید نہیں رکھتے کہ ہمارے پاس فرشتے کیوں نہ بھیجے گئے یا ہم اپنے رب کو دیکھ لیتے البتہ انہوں نے اپنے آپ کو بہت بڑا سمجھ لیا ہے اور بہت بڑی سرکشی کی ہے
Jalandhry	اور جو لوگ ہم سے ملنے کی امید نہیں رکھتے۔ کہتے ہیں کہ ہم پر فرشتے کیوں نہ نازل کئے گئے۔ یا ہم اپنی آنکھ سے اپنے پروردگار کو دیکھ لیں۔ یہ اپنے خیال میں بڑائی رکھتے ہیں اور (اسی بنا پر) بڑے سرکش ہو رہے ہیں
YusufAli	Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

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M.Khan	And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.
Pickthal	And those who look not for a meeting with Us say: Why are angels not sent down unto us and (Why) do we not see our Lord? Assuredly they think too highly of themselves and are scornful with great pride.
Shakir	And those who do not hope for Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt.

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿22﴾

The angels	الْمَلَائِكَةُ	They will see	يَرَوْنَ	On the Day	يَوْمَ
That day	يَوْمَئِذٍ	Glad tidings (will there be)	بُشْرَىٰ	No	لَا
(all glad tidings) are forbidden (for you)	حِجْرًا	And they will say (the angels)	وَيَقُولُونَ	For the criminals	لِلْمُجْرِمِينَ
				Strictly	مَحْجُورًا

Translit	Yawma Yarawna Al-Malā'ikata Lā Bushrá Yawma'idhin Lilmujrimīna Wa Yaqūlūna HījrāanMahjūrāan
AhmedAli	جس دن فرشتوں کو دیکھیں گے اس دن مجرموں کے لیے کوئی خوشی نہیں ہوگی اور کہیں گے اگر دی جائے
Jalandhry	جس دن یہ فرشتوں کو دیکھیں گے اس دن گنہگاروں کے لئے خوشی کی بات نہیں ہوگی اور کہیں گے (خدا کرے تم) روک لئے (اور بند کر دیئے) جاؤ
YusufAli	The Day they see the angels— no joy will there be to the sinners that Day: the (angels) will say: "There is a barrier forbidden (to you) altogether!"
M.Khan	On the Day they will see the angels,— no glad tidings will there be for the Mujrimūn (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: Lā ilāha ill-allāh, "(none has the right to be worshipped but Allāh) and acted practically on its legal orders and obligations. [See the foot note of v.2:193]
Pickthal	On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban!
Shakir	On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ﴿23﴾

Whatever	مَا	To	إِلَىٰ	And We shall turn	وَقَدِمْنَا
Deeds	عَمَلٍ	(from)	مِنْ	They did	عَمِلُوا
Scattered	مَّنْثُورًا	As floating particles of dust	هَبَاءً	We shall make it (them)	فَجَعَلْنَاهُ

Translit	Wa Qadimnā 'Ilā Mā `Amilū Min `Amalin Faja`alnāhu Habā'an Manthūrāan
AhmedAli	اور جو عمل انہوں نے کیے تھے ہم ان کی طرف متوجہ ہوں گے پھر انہیں اڑتی ہوئی خاک کر دیں گے
Jalandhry	اور جو انہوں نے عمل کئے ہوں گے ہم ان کی طرف متوجہ ہوں گے تو ان کو اڑتی ہوئی خاک کر دیں گے
YusufAli	And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

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M.Khan	And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.
Pickthal	And We shall turn unto the work they did and make it scattered motes.
Shakir	And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿24﴾

On that Day	يَوْمَئِذٍ	(of) Paradise	الْجَنَّةِ	The dwellers	أَصْحَابُ
And the fairest	وَأَحْسَنُ	Abode	مُسْتَقَرًّا	(will have) the best	خَيْرٌ
				(of) places for repose	مَقِيلًا

Translit	'Aṣḥābu Al-Jannati Yawma'idhin Khayrun Mustaqarrāan Wa 'Aḥsanu Maqilāan
AhmedAli	اس دن بہشتیوں کا ٹھکانا بہتر ہوگا اور دوپہر کی آرام گاہ بھی عمدہ ہوگی
Jalandhry	اس دن اہل جنت کا ٹھکانا بھی بہتر ہوگا اور مقام استراحت بھی ہوگا
YusufAli	The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.
M.Khan	The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic Faith and their deed of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.
Pickthal	Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest;
Shakir	The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿25﴾

The heaven	السَّمَاءُ	Shall be rent asunder	تَشَقَّقُ	And (remember) the Day when	وَيَوْمَ
The angels	الْمَلَائِكَةُ	And will be sent down	وَنُزِّلَ	With clouds	بِالْغَمَامِ
				With a grand descending	تَنْزِيلًا

Translit	Wa Yawma Tashaqqaqu As-Samā'u Bil-Ghamāmi Wa Nuzzila Al-Malā'ikatu Tanzilāan
AhmedAli	اور جس دن آسمان بادل سے پھٹ جائے گا اور فرشتے بھڑت اتارے جائیں گے
Jalandhry	اور جس دن آسمان ابر کے ساتھ پھٹ جائے گا اور فرشتے نازل کئے جائیں گے
YusufAli	The Day the heaven shall be rent asunder with clouds, and angels shall be sent down descending, (in ranks)—
M.Khan	And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
Pickthal	A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent.
Shakir	And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending (in ranks).

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۚ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿26﴾

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(will be) the truth	الْحَقُّ	On that Day	يَوْمَئِذٍ	The sovereignty	الْمُلْكُ
A day	يَوْمًا	And it will be	وَكَانَ	Belonging to the Most Gracious	لِلرَّحْمَنِ ۚ
Hard	عَسِيرًا	The disbelievers	الْكَافِرِينَ	For	عَلَى

Translit	Al-Mulku Yawma'idhin Al-Ĥaqqu Lilraḥmani Wa Kāna Yawmāan `Alā Al-Kāfirīna `Asīrāan				
AhmedAli	اس دن حقیقی حکومتِ رحمن ہی کی ہوگی اور وہ دن کافروں پر بڑا سخت ہوگا				
Jalandhry	اس دن بچی بادشاہیِ خدا ہی کی ہوگی۔ اور وہ دن کافروں پر (سخت) مشکل ہوگا				
YusufAli	That Day, the dominion as of right and truth, shall be (wholly) for (Allah) Most Merciful: it will be a day of dire difficulty for the Misbelievers.				
M.Khan	The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allāh Islāmic Monotheism).				
Pickthal	The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers.				
Shakir	The kingdom on that day shall rightly belong to the Beneficent Allah, and a hard day shall it be for the unbelievers.				

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

The wrong-doer	الظَّالِمُ	Will bite	يَعَضُّ	And (remember) the day (when)	وَيَوْمَ
He will say	يَقُولُ	His hand	يَدَيْهِ	On	عَلَى
With	مَعَ	I had taken	اتَّخَذْتُ	On! Would that	يَا لَيْتَنِي
		A path	سَبِيلًا	The Messenger	الرَّسُولِ

Translit	Wa Yawma Ya `addu Aẓ-Ẓālimu `Alā Yadayhi Yaqūlu Yā Laytanī Attakhadhtu Ma`a Ar-Rasūli Sabīlāan				
AhmedAli	اور اس دن ظالم اپنے ہاتھ کاٹ کاٹ کھائے گا کہ اے کاش میں بھی رسول کے ساتھ راہ چلتا				
Jalandhry	اور جس دن (ناعاقبت اندیش) ظالم اپنے ہاتھ کاٹ کاٹ کر کھائے گا (اور کہے گا) کہ اے کاش میں نے پیغمبر کے ساتھ رشتہ اختیار کیا ہوتا				
YusufAli	The Day that the wrongdoer will bite at his hands, He will say "Oh! would that I had taken a (straight) path with the Messenger!				
M.Khan	And (remember) the Day when the Zālim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad SAW).				
Pickthal	On the day when the wrong-doer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah)!				
Shakir	And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger				

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

Did not	لَمْ	Would that	لَيْتَنِي	Ah! Woe to me	يَا وَيْلَتَى
As a friend	خَلِيلًا	So-and-so	فُلَانًا	I take	أَتَّخِذُ

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Translit	Yā Waylatī Laytanī Lam 'Attakhidh Fulānāan Khalīlāan
AhmedAli	ہائے میری شامت کاش میں نے فلاں کو دوست نہ بنایا ہوتا
Jalandhry	ہائے شامت کاش میں نے فلاں شخص کو دوست نہ بنایا ہوتا
YusufAli	"Ah! woe is me! would that I had never taken such a one for a friend!"
M.Khan	"Ah! Woe to me! Would that I had never taken so-and-so as a Khalil (an intimate friend)!"
Pickthal	Alas for me! Ah, would that I had never taken such an one for friend!
Shakir	O woe is me! would that I had not taken such a one for a friend !

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

From	عَنِ	He led me astray	أَضَلَّنِي	Indeed	لَقَدْ
(when)	إِذْ	After	بَعْدَ	The reminder (Quran)	الذِّكْرِ
Satan	الشَّيْطَانُ	And is ever	وَكَانَ	It had come to me	جَاءَنِي ۚ
		Deserter in the hour of need	خَذُولًا	To man	لِلْإِنْسَانِ

Translit	Laqad 'Adallanī `Ani Adh-Dhikri Ba`da 'Idh Jā'anī Wa Kāna Ash-Shayṭānu Lil'insāniKhadhūlāan
AhmedAli	اسی نے تو نصیحت کے آنے کے بعد مجھے بہکا دیا اور شیطان تو انسان کو سوا کرنے والا ہی ہے
Jalandhry	اس نے مجھ کو (کتاب) نصیحت کے میرے پاس آنے کے بعد بہکا دیا۔ اور شیطان انسان کو وقت پر دغا دینے والا ہے
YusufAli	"He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man!"
M.Khan	"He indeed led me astray from the Reminder (this Qur'ān) after it had come to me. And Shaitān (Satan) is to man ever a deserter in the hour of need." (Tafsir Al-Qurtubi)
Pickthal	He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.
Shakir	Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

O my Lord!	يَا رَبِّ	The Messenger	الرَّسُولُ	And will say	وَقَالَ
Took	اتَّخَذُوا	My people	قَوْمِي	Verily	إِنَّ
As deserted	مَهْجُورًا	Quran	الْقُرْآنَ	This	هَذَا

Translit	Wa Qāla Ar-Rasūlu Yā Rabbi 'Inna Qawmī Attakhadhū Hādhā Al-Qur'āna Mahjūrāan
AhmedAli	اور رسول کہے گا اے میرے رب بے شک میری قوم نے اس قرآن کو نظر انداز کر رکھا تھا
Jalandhry	اور پیغمبر کہیں گے کہ اے پروردگار میری قوم نے اس قرآن کو چھوڑ رکھا تھا
YusufAli	Then the Messenger will say: "O my Lord! truly my people took this Qur'an for just foolish nonsense."

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M.Khan	And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and teachings).
Pickthal	And the messenger saith: O my Lord! Lo! mine own folk make this Qur'an of no account.
Shakir	And the Messenger cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ ۚ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

For every	لِكُلِّ	We made	جَعَلْنَا	And thus	وَكَذَلِكَ
Among	مِنْ	An enemy	عَدُوًّا	Prophet	نَبِيٍّ
Your Lord	بِرَبِّكَ	And sufficient is	وَكَفَىٰ	The criminals	الْمُجْرِمِينَ
		And Helper	وَنَصِيرًا	As a Guide	هَادِيًا

Translit	Wa Kadhalika Ja`alnā Likulli Nabīyin `Adūwāan Mina Al-Mujrimīna Wa Kafā Birabbika Hādīāan Wa Naṣīrāan
AhmedAli	اور ہم اسی مجرموں کو ہر ایک نبی کا دشمن بناتے رہے ہیں اور ہدایت کرنے اور مدد کرنے کے لیے تیرا ہر کافی ہے
Jalandhry	اور اسی طرح ہم نے گنہگاروں میں سے ہر پیغمبر کا دشمن بنا دیا۔ اور تمہارا پروردگار ہدایت دینے اور مدد کرنے کو کافی ہے
YusufAli	Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.
M.Khan	Thus have We made for every Prophet an enemy among the Mujrimūn (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.
Pickthal	Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper.
Shakir	And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as a Guide and a Helper.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۖ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۚ وَرَتَّلْنَاهُ

تَرْتِيلًا ﴿٣٢﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
To him	عَلَيْهِ	Is revealed (sent down)	نُزِّلَ	Why not	لَوْلَا
At once	وَاحِدَةً ۖ	All	جُمْلَةً	The Quran	الْقُرْآنُ
Thereby	بِهِ	That We may strengthen	لِنُثَبِّتَ	Thus	كَذَلِكَ
In recitation	تَرْتِيلًا	And We have received it	وَرَتَّلْنَاهُ	Your heart	فُؤَادَكَ ۚ

Translit	Wa Qāla Al-Ladhīna Kafarū Lawlā Nuzzila `Alayhi Al-Qur`ānu Jumlatan Wāhidatan Kadhālika Linuthabbita Bihi Fu`uādaka Wa Rattalnāhu Tartīlāan
AhmedAli	اور کافر کہتے ہیں کہ اس پر کیا برگی قرآن کیوں نازل نہیں کیا گیا تاکہ ہم اس سے تیرے دل کو اطمینان دیں اور ہم نے اسے ٹھہر ٹھہر کر پڑھ سنایا

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Jalandhry	اور کافر کہتے ہیں کہ اس پر قرآن ایک ہی دفعہ کیوں نہیں اُتار گیا۔ اس طرح (آہستہ آہستہ) اس لئے اُتار گیا کہ اس سے تمہارے دل کو قائم رکھیں۔ اور اسی واسطے ہم اس کو ٹھہر ٹھہر کر پڑھتے رہے ہیں
Yusuf Ali	Those who reject Faith say: "Why is not the Qur'an revealed to him all at once?" Thus (is it revealed) that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages gradually.
M. Khan	And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.).
Pickthal	And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order.
Shakir	And those who disbelieve say: Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

Example or similitude	بِمَثَلٍ	They do bring to you	يَأْتُونَكَ	And not	وَلَا
The truth	بِالْحَقِّ	We bring to you	جِئْنَاكَ	But	إِلَّا
		explanation	تَفْسِيرًا	And the better	وَأَحْسَنَ

Translit	Wa Lā Ya'tūnaka Bimathalin 'Illā Ji'nāka Bil-Ĥaqqi Wa 'Aḥsana Tafsīrān
Ahmed Ali	اور جو انوکھی بات تیرے سامنے لائیں گے ہم بھی تمہیں اس کا بہت ٹھیک جواب اور بہت عمدہ حل بتائیں
Jalandhry	اور یہ لوگ تمہارے پاس جو (اعتراض کی) بات لاتے ہیں ہم تمہارے پاس اس کا معقول اور خوب مشرح جواب بھیج دیتے ہیں
Yusuf Ali	And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).
M. Khan	And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
Pickthal	And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.
Shakir	And they shall not bring to you any argument, but We have brought to you (one) with truth and best in significance.

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

On	عَلَىٰ	Will be gathered	يُحْشَرُونَ	Those who	الَّذِينَ
Hell	جَهَنَّمَ	To	إِلَىٰ	Their faces	وُجُوهِهِمْ
In a state	مَكَانًا	Evil	شَرٌّ	Such (will be)	أُولَٰئِكَ
		The (Straight) Path	سَبِيلًا	And most astray from	وَأَضَلُّ

Translit	Al-Ladhīna Yuhsharūna `Alā Wujūhihim 'Ilā Jahannama 'Ulā'ika Sharrun Makānān Wa 'Aḍallu Sabīlān
Ahmed Ali	جو لوگ مونہوں کے بل گھسیٹ کر جہنم میں ڈالیں جائیں گے یہی برے درجے والے ہیں اور بہت ہی بُرے گمراہ ہیں

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Jalandhry	جو لوگ اپنے مونوں کے بل دوزخ کی طرف جمع کئے جائیں گے ان کا ٹھکانا بھی برا ہے اور وہ رستے سے بھی ہٹکے ہوئے ہیں
YusufAli	Those who will be gathered to Hell (prone) on their faces they will be in an evil plight, and as to Path most astray.
M.Khan	Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.
Pickthal	Those who will be gathered on their faces unto Hell: such are worse in plight and further from the right road.
Shakir	(As for) those who shall be gathered upon their faces to hell, they are in a worse plight and straying farther away from the path.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

Moses	مُوسَى	We gave	آتَيْنَا	And indeed	وَلَقَدْ
With him	مَعَهُ	And (We) placed	وَجَعَلْنَا	The Scripture	الْكِتَابَ
As a shelper (minister)	وَزِيرًا	Aaron	هَارُونَ	His brother	أَخَاهُ

Translit	Wa Laqad 'Ātaynā Mūsā Al-Kitāba Wa Ja`alnā Ma`ahu 'Akhāhu Hārūna Wazīrāan				
AhmedAli	اور البتہ تحقیق ہم نے موسیٰ کو کتاب دی اور ہم نے اس کے ساتھ اس کے بھائی ہارون کو وزیر بنایا				
Jalandhry	اور ہم نے موسیٰ کو کتاب دی اور ان کے بھائی ہارون کو مددگار بنا کر ان کے ساتھ کیا				
YusufAli	(Before this) We sent Moses the Book, and appointed his brother Aaron with him as Minister;				
M.Khan	And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)], and placed his brother Hārūn (Aaron) with him as a helper;				
Pickthal	We verily gave Moses the Scripture and placed with him his brother Aaron as minister.				
Shakir	And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.				

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

To	إِلَى	Go you both	اذْهَبَا	And We said	فَقُلْنَا
Have denied	كَذَّبُوا	Who	الَّذِينَ	The people	الْقَوْمِ
With utter destruction	تَدْمِيرًا	Then We destroyed them	فَدَمَّرْنَاهُمْ	Our Verses	بِآيَاتِنَا

Translit	Faqlnā Adh/habā 'Ilā Al-Qawmi Al-Ladhīna Kadhdhabū Bi'āyātina FadammarānahumTadmīrāan				
AhmedAli	پھر ہم نے کہا تم دونوں لوگوں کی طرف جاؤ جنہوں نے ہماری آیتیں بھٹلائی ہیں پھر ہم نے انہیں جڑ سے اکھاڑ کر پھینک دیا				
Jalandhry	اور کہا کہ دونوں ان لوگوں کے پاس جاؤ جن لوگوں نے ہماری آیتوں کی تکذیب کی۔ (جب تکذیب پر اڑے رہے) تو ہم نے ان کو ہلاک کر ڈالا				
YusufAli	And We commanded: "Go ye both, to the people who have rejected Our Signs": and those (people) We destroyed with utter destruction.				
M.Khan	And We said: "Go you both to the people who have denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction				
Pickthal	Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction.				

Shakir	Then We said: Go you both to the people who rejected Our communications; so We destroyed them with utter destruction.
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وَقَوْمِ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

﴿37﴾

When	لَمَّا	(of) Noah	نُوحٍ	And the people	وَقَوْمِ
We drowned them	أَغْرَقْنَاهُمْ	The Messengers	الرُّسُلَ	They denied	كَذَّبُوا
As a sign	آيَةً ۖ	For mankind	لِلنَّاسِ	And We made them	وَجَعَلْنَاهُمْ
Torment	عَذَابًا	For the wrong-doers	لِلظَّالِمِينَ	And We have prepared	وَأَعْتَدْنَا
				painful	أَلِيمًا

Translit	Wa Qawma Nūhin Lammā Kadhdhabū Ar-Rusula 'Aghraqnāhum Wa Ja`alnāhum Lilnnāsi 'Āyatan Wa 'A`tadnā Lilẓẓālimīna 'Adhābāan 'Alīmāan
AhmedAli	اور نوح کی قوم کو بھی جب انہوں نے رسولوں کو جھٹلایا تو ہم نے انہیں غرق کر دیا اور ہم نے انہیں لوگوں کے لیے نشانی بنا دیا اور ہم نے ظالموں کے لیے دردناک عذاب تیار کیا ہے
Jalandhry	اور نوح کی قوم نے بھی جب پیغمبروں کو جھٹلایا تو ہم نے انہیں غرق کر ڈالا اور لوگوں کے لیے نشانی بنا دیا۔ اور ظالموں کے لیے ہم نے دکھ دینے والا عذاب تیار کر رکھا ہے
YusufAli	And the people of Noah when they rejected the messengers, We drowned them and We made them as a Sign for mankind; and We have prepared for (all) wrongdoers a grievous Penalty—
M.Khan	And Nūh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zālīmūn (polytheists and wrong-doers).
Pickthal	And Noah's folk, when they denied the messengers, We drowned them and made of them a portent for mankind. We have prepared a painful doom for evil-doers.
Shakir	And the people of Nuh, when they rejected the messengers, We drowned them, and made them a sign for men, and We have prepared a painful punishment for the unjust;

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿38﴾

And the dwellers	وَأَصْحَابَ	And Thamud	وَتَمُودَ	And Ad	وَعَادًا
In between	بَيْنَ	And the generations	وَقُرُونًا	(of) Ar-Rass	الرَّسِّ
		many	كَثِيرًا	(those)	ذَلِكَ

Translit	Wa `Ādāan Wa Thamūda Wa 'Aṣḥāba Ar-Rassi Wa Qurūnāan Bayna Dhālika Kathīrāan
AhmedAli	اور عاد اور ثمود اور کنوئیں والوں کو بھی اور بہت سے دور جو ان کے درمیان تھے
Jalandhry	اور عاد اور ثمود اور کنوئیں والوں اور ان کے درمیان اور بہت سی جماعتیں کو بھی (ہلاک کر ڈالا)
YusufAli	As also `Ad and Thamud, and the Companions of the Rass, and many a generation between them.

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M.Khan	And (also) 'Ad and Thamûd, and the Dwellers of Ar-Rass, and many generations in between.
Pickthal	And (the tribes of) A'ad and Thamud, and the dwellers in Ar-Rass, and many generations in between.
Shakir	And Ad and Samood and the dwellers of the Rass and many generations between them.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿39﴾

For him	لَهُ	We put forward	ضَرَبْنَا	And each of them	وَكُلًّا
We brought to ruin	تَبَّرْنَا	And each	وَكُلًّا	Examples	الْأَمْثَالَ ۖ
				Destruction	تَتْبِيرًا

Translit	Wa Kullāan Ḍarabnā Lahu Al-'Amthāla Wa Kullāan Tabbarnā Tatbīrāan				
AhmedAli	اور ہم نے ہر ایک کو مثالیں دے کر سمجھایا تھا اور سب کو ہم نے ہلاک کر دیا				
Jalandhry	اور سب کے (سمجھانے کے لئے) ہم نے مثالیں بیان کیں اور (نہ ماننے پر) سب کا تہس نہس کر دیا				
YusufAli	To teach one We set forth parables and examples; and each one We broke to utter annihilation (for their sins).				
M.Khan	And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).				
Pickthal	Each (of them) We warned by examples, and each (of them) We brought to utter ruin.				
Shakir	And to every one We gave examples and every one did We destroy with utter destruction.				

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمِطِرَتْ مَطَرُ السَّوْءِ ۖ أَفَلَمْ يَكُونُوا يَرُونَهَا ۖ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿40﴾

By	عَلَى	They have passed	أَتَوْا	And indeed	وَلَقَدْ
Was rained	أُمِطِرَتْ	On which	الَّتِي	The town (of Lot)	الْقَرْيَةِ
Are not	أَفَلَمْ	The evil	السَّوْءِ ۖ	Rain	مَطَرُ
Nay, but	بَلْ	To see it	يَرُونَهَا ۖ	They are (able)	يَكُونُوا
To expect	يَرْجُونَ	Not	لَا	They used	كَانُوا
				Any resurrection	نُشُورًا

Translit	Wa Laqad 'Ataw `Alá Al-Qaryati Allatī 'Umṭirat Maṭara As-Saw'i 'Afalām Yakūnū Yarawnahā Bal Kānū Lā Yarjūna Nushūrāan				
AhmedAli	اور یہ اس بستی پر بھی گزرے میں جس پر بری طرح ہتھ بڑھائے گئے سو کیا یہ لوگ اسے دیکھتے نہیں رہتے بلکہ یہ لوگ مر کر زندہ ہونے کی امید ہی نہیں رکھتے				
Jalandhry	اور یہ کافر اس بستی پر بھی گزر چکے ہیں جس پر بری طرح کا مینہ برسایا گیا تھا۔ کیا وہ اس کو دیکھتے نہ ہوں گے۔ بلکہ ان کو (مرنے کے بعد) جی اٹھنے کی امید ہی نہیں تھی۔				
YusufAli	And the (Unbelievers) must indeed have passed by the town on which was rained a shower of evil: did they not then see it (with their own eyes)? But they fear not the Resurrection.				

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M.Khan	And indeed they have passed by the town [of Prophet Lut (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay ! But they used not to expect any resurrection.
Pickthal	And indeed they have passed by the township whereon was rained the fatal rain. Can it be that they have not seen it? Nay, but they hope for no resurrection.
Shakir	And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿41﴾

They take you not	إِن يَتَّخِذُونَكَ	They see you	رَأَوْكَ	And when	وَإِذَا
Is this the one	أَهَذَا	In mockery	هُزُوءًا	But	إِلَّا
Allah	اللَّهُ	Has sent	بَعَثَ	Whom	الَّذِي
				As a Messenger	رَسُولًا

Translit	Wa 'Idhā R'awka 'In Yattakhidhūnaka 'Illā Huzūan 'Ahadhā Al-Ladhī Ba`atha Allāhu Rasūlāan
AhmedAli	اور جب یہ لوگ تمہیں دیکھتے ہیں تو بس تم سے مذاق کرنے لگتے ہیں کیا یہی ہے جسے اللہ نے رسول بنا کر بھیجا
Jalandhry	اور یہ لوگ جب تم کو دیکھتے ہیں تو تمہاری ہنسی اڑاتے ہیں۔ کہ کیا یہی شخص ہے جس کو خدا نے پیغمبر بنا کر بھیجا ہے
YusufAli	When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"
M.Khan	And when they see you (O Muhammad SAW), they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"
Pickthal	And when they see thee (O Muhammad) they treat thee only as a jest (saying): Is this he whom Allah sendeth as a messenger?
Shakir	And when they see you, they do not take you for aught but a mockery: Is this he whom Allah has raised to be an messenger?

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۖ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ

أَضَلَّ سَبِيلًا ﴿42﴾

From	عَنْ	Misled us	لَيُضِلَّنَا	He would have nearly	إِنْ كَادَ
That	أَنْ	Had it not been	لَوْلَا	Our gods	آلِهَتِنَا
And they will know	وَسَوْفَ يَعْلَمُونَ	In their (worship)	عَلَيْهَا ۖ	We were patient and constant	صَبَرْنَا
The torment	الْعَذَابَ	They see	يَرَوْنَ	When	حِينَ
(From) the (Right) Path	سَبِيلًا	(is) most astray	أَضَلَّ	Who it is that	مَنْ

Translit	'In Kāda Layudillunā `An `Ālihatinā Lawlā `An Ṣabarnā `Alayhā Wa Sawfa Ya`lamūna Hīna Yarawna Al-
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	'Adhāba Man 'Adallu Sabīlāan
AhmedAli	اس نے تو ہمیں ہمارے معبودوں سے ہٹا ہی دیا ہوتا اگر ہم ان پر قائم نہ رہتے اور انہیں جلدی معلوم ہو جائے گا جب عذاب دیکھیں گے کہ کون شخص گمراہ تھا
Jalandhry	اگر ہم نے اپنے معبودوں کے بارے میں ثابت قدم نہ رہتے تو یہ ضرور ہم کو بہکا دیتا۔ (اور ان سے پھیر دیتا) اور یہ غنقریب معلوم کر لیں گے جب عذاب دیکھیں گے کہ سیدھے رستے سے کون بھڑکا ہوا ہے
YusufAli	"He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" Soon will they know when they see the Penalty, who it is that is most misled in Path!
M.Khan	"He would have nearly misled us from our ālihah (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!
Pickthal	He would have led us far away from our gods if we had not been staunch to them. They will know, when they behold the doom, who is more astray as to the road.
Shakir	He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the punishment, who is straying farther off from the path.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿43﴾

Has taken	اتَّخَذَ	Him who	مَنِ	Have you seen	أَرَأَيْتَ
Would you then	أَفَأَنْتَ	His own desire	هَوَاهُ	As his god	إِلَهَهُ
A watcher/disposer of affairs	وَكِيلًا	Over him	عَلَيْهِ	Be	تَكُونُ

Translit	'Ara'ayta Mani Attakhadha 'Ilahahu Hawāhu 'Afa'anta Takūnu 'Alayhi Wa Kīlāan
AhmedAli	کیا تم نے اس شخص کو دیکھا جس نے اپنا خدا اپنی خواہشات نفسانی کو بنا رکھا ہے پھر کیا تو اس کا ذمہ دار ہو سکتا ہے
Jalandhry	کیا تم نے اس شخص کو دیکھا جس نے خواہش نفس کو معبود بنا رکھا ہے تو کیا تم اس پر نگبان ہو سکتے ہو
YusufAli	Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?
M.Khan	Have you (O Muhammad SAW) seen him who has taken as his ilāh (god) his own vain desire? Would you then be a Wakīl (a disposer of his affairs or a watcher) over him?
Pickthal	Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him?
Shakir	Have you seen him who takes his low desires for his god? Will you then be a protector over him?

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ ۚ بَلْ هُمْ أَضَلُّ سَبِيلًا

﴿44﴾

That	أَنَّ	Do you think	تَحْسَبُ	Or	أَمْ
Or	أَوْ	Hear	يَسْمَعُونَ	Most of them	أَكْثَرَهُمْ
They (are)	هُمْ	Not	إِنَّ	Understand	يَعْقِلُونَ ۚ
Nay	بَلْ	Like cattle	كَالْأَنْعَامِ ۚ	But	إِلَّا

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(From) the Path	سَبِيلًا	Farther astray	أَضَلُّ	They are	هُمْ
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Translit	'Am Tahsabu 'Anna 'Aktharahum Yasma`una 'Aw Ya`qiluna 'In Hum 'Illā Kāl'an`ām Bal Hum'Adallu Sabīlāan
AhmedAli	یا تو خیال کرتا ہے کہ اکثر ان میں سے سنتے یا سمجھتے ہیں یہ تو محض بچپائیوں کی طرح ہیں بلکہ ان سے بھی زیادہ گمراہ ہیں
Jalandhry	یا تم یہ خیال کرتے ہو کہ ان میں اکثر سنتے یا سمجھتے ہیں (نہیں) یہ تو بچپائیوں کی طرح ہیں بلکہ ان سے بھی زیادہ گمراہ ہیں
YusufAli	Or thinkest thou that most of them listen or understand? They are only like cattle; nay they are worse astray in Path.
M.Khan	Or do you think that most of them hear or understand? They are only like cattle; nay, — they are even farther astray from the Path. (i.e. even worst than cattle).
Pickthal	Or deemest thou that most of them hear or understand? They are but as the cattle - nay, but they are farther astray
Shakir	Or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿45﴾

(to)	إِلَىٰ	See	تَرَ	Do you not	أَلَمْ
He spread	مَدَّ	How	كَيْفَ	Your Lord	رَبِّكَ
He willed	شَاءَ	And if	وَلَوْ	The soadow	الظِّلَّ
Then	ثُمَّ	Still	سَاكِنًا	He could have made it	لَجَعَلَهُ
Over it	عَلَيْهِ	The sun	الشَّمْسُ	E have made	جَعَلْنَا
				A guide	دَلِيلًا

Translit	'Alam Tará 'Ilá Rabbika Kayfa Madda Az-Žilla Wa Law Shā'a Laja`alahu Sākināan Thumma Ja`alnā Ash-Shamsa `Alayhi Dalīlāan
AhmedAli	کیا تو نے اپنے رب کی طرف نہیں دیکھا کہ اس نے سایہ کو کیسے پھیلا دیا ہے اور اگر چاہتا تو اسے ٹھہرا رکھتا پھر ہم نے سورج کو اس کا سبب بنا دیا ہے
Jalandhry	بلکہ تم نے اپنے پروردگار (کی قدرت) کو نہیں دیکھا کہ وہ سائے کو کس طرح دراز کر (کے پھیلا) دیتا ہے۔ اور اگر وہ چاہتا تو اس کو (بے حرکت) ٹھہرا رکھتا پھر سورج کو اس کا رہنما بنا دیتا ہے
YusufAli	Hast thou not turned thy vision to thy Lord? How He doth prolong the Shadow! If He willed, He could make it stationary! Then do We make the sun its guide:
M.Khan	Have you not seen how your Lord spread the shadow. If He willed, He could have made it — still — But We have made the sun its guide [i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow]
Pickthal	Hast thou not seen how thy Lord hath spread the shade - And if He willed He could have made it still - then We have made the sun its pilot;
Shakir	Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿46﴾

To Us	إِلَيْنَا	We withdraw it	قَبَضْنَاهُ	Then	ثُمَّ
		Gradual	يَسِيرًا	A withdrawl	قَبْضًا

Translit	Thumma Qabādnāhu 'Ilaynā Qabḍāan Yasīrāan
AhmedAli	پھر ہم اسے آہستہ آہستہ اپنی طرف سمیٹتے ہیں
Jalandhry	پھر اس کو ہم آہستہ آہستہ اپنی طرف سمیٹ لیتے ہیں
YusufAli	Then We draw it in towards Ourselves—a contraction by easy stages.
M.Khan	Then We withdraw it to Us a gradual concealed withdrawal.
Pickthal	Then We withdraw it unto Us, a gradual withdrawal?
Shakir	Then We take it to Ourselves, taking little by little.

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿47﴾

Makes	جَعَلَ	Who	الَّذِي	And it is He	وَهُوَ
A covering	لِبَاسًا	The night	اللَّيْلَ	For you	لَكُمْ
And makes	وَجَعَلَ	As a repose	سُبَاتًا	And the sleep	وَالنَّوْمَ
		Getting up (like resurrection)	نُشُورًا	The day	النَّهَارَ

Translit	Wa Huwa Al-Ladhī Ja`ala Lakumu Al-Layla Libāsāan Wa An-Nawma Subātāan Wa Ja`alaAn-Nahāra Nushūrāan
AhmedAli	اور وہی ہے جس نے تمہارے لیے رات کو اوڑھنا اور نیند کو راحت بنا دیا اور دن چلنے پھرنے کے لیے بنایا
Jalandhry	اور وہی تو ہے جس نے رات کو تمہارے لئے پردہ اور نیند کو آرام بنایا اور دن کو اٹھ کھڑے ہونے کا وقت ٹھہرایا
YusufAli	And He it is Who makes the Night as a Robe for you; and Sleep as Repose and makes the Day (as it were) a Resurrection.
M.Khan	And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushūr (i.e. getting up and going about here and there for daily work, after one's sleep at night or like resurrection after one's death).
Pickthal	And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.
Shakir	And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

وَهُوَ الَّذِي أَرْسَلَ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿48﴾

Sends	أَرْسَلَ	Who	الَّذِي	And it is He	وَهُوَ
Before	بَيْنَ يَدَيْ	As heralds of glad tidings	بُشْرًا	The winds	الرِّيَّاحَ
From	مِنْ	And We send down	وَأَنْزَلْنَا	His Mercy	رَحْمَتِهِ ۖ

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pure	طَهُورًا	Water	ماءً	The sky	السَّمَاءِ
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Translit	Wa Huwa Al-Ladhī 'Arsala Ar-Riyāha Bushrāan Bayna Yaday Rahmatihī Wa 'Anzalnā MinaAs-Samā'i Mā'an Ṭahūrāan				
AhmedAli	اور وہی تو ہے جو اپنی رحمت سے پہلے خوشخبری لانے والی ہوائیں پلاتا ہے اور ہم نے آسمان سے پاک پانی نازل فرمایا				
Jalandhry	اور وہی تو ہے جو اپنی رحمت کے پیچھے کے آگے ہواؤں کو خوش خبری بنا کر بھیجتا ہے۔ اور ہم آسمان سے پاک (اور تھرا ہوا) پانی برساتے ہیں				
YusufAli	And He it is Who sends the Winds as heralds of glad tidings, going before His Mercy, and We send down pure water from the sky—				
M.Khan	And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky.				
Pickthal	And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,				
Shakir	And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,				

لُنْحِي بِهٖ بَلَدَةً مَيِّتًا وَنُسْقِيهِ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِي كَثِيرًا ﴿49﴾

(to) a land (town)	بَلَدَةً	Thereby	بهٖ	That We may give life	لُنْحِي
Thereof	مِمَّا	And We give to drink	وَنُسْقِيهِ	Dead	مَيِّتًا
And men	وَأَنَاسِي	Cattle	أَنْعَامًا	We have created	خَلَقْنَا
				Many	كَثِيرًا

Translit	Linuḥīya Bihi Baldataan Maytāan Wa Nusqiyahu Mimmā Khalaqnā 'An`āmāan Wa 'Anāsīya Kathīrāan				
AhmedAli	تاکہ ہم اس سے مرے ہوئے شہر کو زندہ کریں اور اسے اپنی پیدا کی ہوئی چیزوں، چارپایوں اور بہت سے آدمیوں کو پلائیں				
Jalandhry	تاکہ اس سے شہر مردہ (یعنی زمین افتادہ) کو زندہ کر دیں اور پھر اسے بہت سے چوپایوں اور آدمیوں کو جو ہم نے پیدا کئے ہیں پلاتے ہیں				
YusufAli	That with it We may give life to a dead land, and slake the thirst of things We have created— cattle and men in great numbers.				
M.Khan	That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.				
Pickthal	That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.				
Shakir	That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people.				

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿50﴾

Amongst them	بَيْنَهُمْ	We have distributed it	صَرَّفْنَاهُ	And indeed	وَلَقَدْ
Most	أَكْثَرُ	But refuse (or deny)	فَأَبَى	In order that they may remember (the Grace of Allah)	لِيَذَّكَّرُوا

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disbelief	كُفُورًا	Except	إِلَّا	People	النَّاسِ
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Translit	Wa Laqad Ṣarrafnāhu Baynahum Liyadhdhakkārū Fa'abā 'Aktharu An-Nāsi 'Illā Kufūrāan				
AhmedAli	اور ہم نے اسے لوگوں میں بانٹ دیا ہے تاکہ نصیحت حاصل کریں پس بہت سے آدمی ناشکری کیے بغیر نہ رہے				
Jalandhry	اور ہم نے اس (قرآن کی آیتوں) کو طرح طرح سے لوگوں میں بیان کیا تاکہ نصیحت پکڑیں مگر بہت سے لوگوں نے انکار کے سوا قبول نہ کیا				
YusufAli	And We have distributed the (water) amongst them, in order that they may celebrate (Our) praises, but most men are averse (to aught) but (rank) ingratitude.				
M.Khan	And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allāh), but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.				
Pickthal	And verily We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude.				
Shakir	And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.				

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾

We would have raised	لَبَعَثْنَا	We willed	شِئْنَا	And had	وَلَوْ
Town	قَرْيَةٍ	Every	كُلِّ	In	فِي
				A warner	نَذِيرًا

Translit	Wa Law Shi'nā Laba'athnā Fī Kullī Qaryatin Nadhīrāan				
AhmedAli	اور اگر ہم چاہتے تو ہر گاؤں میں ایک ڈرانے والا بھیج دیتے				
Jalandhry	اور اگر ہم چاہتے تو ہر بستی میں ڈرانے والا بھیج دیتے				
YusufAli	Had it been Our Will, We could have sent a warner to every center of population				
M.Khan	And had We willed, We would have raised a warner in every town.				
Pickthal	If We willed, We could raise up a warner in every village.				
Shakir	And if We had pleased We would certainly have raised a warner in every town.				

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

The disbelievers	الْكَافِرِينَ	Ovey	تُطِعِ	So, not	فَلَا
Endeavour	جِهَادًا	With it	بِهِ	(but) strive against them	وَجَاهِدْهُمْ
				utmost	كَبِيرًا

Translit	Falā Tuṭi'ī Al-Kāfirīna Wa Jāhid/hum Bihi Jihādāan Kabīrāan				
AhmedAli	پس کافروں کا کمانہ مان اس کے ساتھ بڑے زور سے ان کا مقابلہ کر				
Jalandhry	تو تم کافروں کا کمانہ مانو اور ان سے اس قرآن کے حکم کے مطابق بڑے شدومد سے لڑو				

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YusufAli	Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).
M.Khan	So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur'ân).
Pickthal	So obey not the disbelievers, but strive against them herewith with a great endeavour.
Shakir	So do not follow the unbelievers, and strive against them a mighty striving with it.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا

مَخْجُورًا ﴿٥٣﴾

Has let free (merge)	مَرَجَ	Who	الَّذِي	And it is He	وَهُوَ
(is) palatable	عَذْبٌ	(this) one	هَذَا	The two seas	الْبَحْرَيْنِ
(is) salt	مِلْحٌ	And this (one)	وَهَذَا	(and) sweet	فُرَاتٌ
Between them	بَيْنَهُمَا	And He has set	وَجَعَلَ	And bitter	أُجَاجٌ
Suppressed	مَخْجُورًا	And partition	وَحِجْرًا	A barrier	بَرْزَخًا

Translit	Wa Huwa Al-Ladhī Maraja Al-Bahrayni Hādhā `Adhbun Furātun Wa Hadhā Milhun 'Ujājūn Wa Ja`ala Baynahumā Barzakhāan Wa Hījrāan Mahjūrāan
AhmedAli	اور وہی ہے جس نے دو دریاؤں کو آپس میں ملا دیا یہ میٹھا خوشگوار ہے اور یہ کھاری کڑوا ہے اور ان دونوں میں ایک پردہ اور منکھم آڑ بنا دی
Jalandhry	اور وہی تو ہے جس نے دو دریاؤں کو ملا دیا ایک کا پانی شیریں ہے پیاس بجھانے والا اور دوسرے کا کھاری چھاتی جلانے والا۔ اور دونوں کے درمیان ایک آڑ اور مضبوط اوٹ بنادی
YusufAli	It is He Who has let free the two bodies of flowing water: one palatable and sweet and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.
M.Khan	And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.
Pickthal	And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and hath set a bar and a forbidding ban between them.
Shakir	And He it is Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness; and between the two He has made a barrier and inviolable obstruction.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۚ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

Created	خَلَقَ	Who	الَّذِي	And it is He	وَهُوَ
Man	بَشَرًا	Water	الْمَاءِ	From	مِنْ
And kindred by marriage	وَصِهْرًا ۚ	Kindred by blood	نَسَبًا	And has appointed for him	فَجَعَلَهُ
All-Powerful	قَدِيرًا	Your Lord	رَبُّكَ	And is ever	وَكَانَ

Translit	Wa Huwa Al-Ladhī Khalaqa Mina Al-Mā'i Basharāan Faja`alahu Nasabāan Wa Şihrāan Wa Kāna Rabbuka Qadīrāan
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AhmedAli	اور وہی ہے جس نے انسان کو پانی سے پیدا کیا پھر اس کے لیے رشتہ نسب اور دامادی قائم کیا اور تیرا رب ہر چیز پر قادر ہے
Jalandhry	اور وہی تو ہے جس نے پانی سے آدمی پیدا کیا۔ پھر اس کو صاحب نسب اور صاحب قرابت دامادی بنایا۔ اور تمہارا پروردگار (ہر طرح کی) قدرت رکھتا ہے
YusufAli	It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).
M.Khan	And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.
Pickthal	And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful.
Shakir	And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۚ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

Allah	اللَّهُ	Besides	مِنْ دُونِ	And they worship	وَيَعْبُدُونَ
Can benefit (profit) them	يَنْفَعُهُمْ	Neither	لَا	That which	مَا
And is	وَكَانَ	Harm them	يَضُرُّهُمْ ۚ	Nor	وَلَا
His Lord	رَبِّهِ	Against	عَلَىٰ	The disbeliever	الْكَافِرُ
				A helper	ظَهِيرًا

Translit	Wa Ya`budūna Min Dūni Allāhi Mā Lā Yanfa`uhum Wa Lā Yaḍurruhum Wa Kāna Al-Kāfiru `Alā Rabbihi Ṣāhīrāan
AhmedAli	اور وہ اللہ کے سوا ایسے کو پوجتے ہیں جو انہیں نہ نفع دے سکتے ہیں نہ نقصان پہنچا سکتے ہیں اور کافر اپنے رب کی طرف پیٹھ پھیرنے والا ہے
Jalandhry	اور یہ لوگ خدا کو چھوڑ کر ایسی چیز کی پرستش کرتے ہیں جو نہ ان کو فائدہ پہنچا سکے اور نہ ضرر۔ اور کافر اپنے پروردگار کی مخالفت میں بڑا زور مارتا ہے
YusufAli	Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the Misbeliever is a helper (of Evil) against his own Lord!
M.Khan	And they (disbelievers, polytheists) worship besides Allāh, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.
Pickthal	Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.
Shakir	And they serve besides Allah that which neither profits them nor causes them harm; and the unbeliever is a partisan against his Lord.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

But	إِلَّا	We have sent you	أَرْسَلْنَاكَ	And not	وَمَا
		And a warner	وَنَذِيرًا	As a bearer of glad tidings	مُبَشِّرًا

Translit	Wa Mā `Arsalnāka `Illā Mubashshirāan Wa Nadhīrāan
AhmedAli	اور ہم نے تمہیں محض خوشخبری دینے والا اور ڈرانے والا بنا کر بھیجا ہے

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Jalandhry	اور ہم نے (اے محمد صلی اللہ علیہ وسلم) تم کو صرف خوشی اور عذاب کی خبر سنانے کو بھیجا ہے
YusufAli	But thee We only sent to give glad tidings and admonition.
M.Khan	And We have sent you (O Muhammad SAW) only as a bearer of glad tidings and a warner.
Pickthal	And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner.
Shakir	And We have not sent you but as a giver of good news and as a warner.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿57﴾

I ask of you	أَسْأَلُكُمْ	Not	مَا	Say	قُلْ
Reward	أَجْرٍ	Any	مَنْ	For this	عَلَيْهِ
Wills	شَاءَ	Whosoever	مَنْ	Save that	إِلَّا
To	إِلَىٰ	Take	يَتَّخِذَ	To	أَنْ
		A Path	سَبِيلًا	His Lord	رَبِّهِ

Translit	<i>Qul Mā 'As'alukum `Alayhi Min 'Ajrin 'Illā Man Shā'a 'An Yattakhidha 'Ilā Rabbihi Sabīlāan</i>
AhmedAli	کہہ دو میں اس پر تم سے کوئی مزدوری نہیں مانگتا مگر جو شخص اپنے رب کی طرف راستہ معلوم کرنا چاہے
Jalandhry	کہہ دو کہ میں تم سے اس (کام) کی اجرت نہیں مانگتا، ہاں جو شخص چاہے اپنے پروردگار کی طرف جانے کا راستہ اختیار کرے
YusufAli	Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."
M.Khan	Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), save that whosoever wills, may take a Path to his Lord.
Pickthal	Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord.
Shakir	Say: I do not ask you aught in return except that he who will, may take the way to his Lord.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿58﴾

The Ever living One	الْحَيِّ	In	عَلَىٰ	And put your trust	وَتَوَكَّلْ
Dies	يَمُوتُ	Not	لَا	Who	الَّذِي
And Sufficient is He	وَكَفَىٰ بِهِ	His Praise	بِحَمْدِهِ ۚ	And glorify	وَسَبِّحْ
As All-Knower	خَبِيرًا	(of) His slaves	عِبَادِهِ	Regarding the sins	بِذُنُوبِ

Translit	<i>Wa Tawakkal `Alā Al-Ĥayyi Al-Ladhī Lā Yamūtu Wa Sabbiḥ Biḥamdihi Wa Kafā Bihi Bidhunūbi 'Ibādihī Khabīrāan</i>
AhmedAli	اور تم اس زندہ خدا پر بھروسہ رکھو جو کبھی نہ مرے گا اور اس کی تسبیح اور حمد کرتے رہو اور وہ اپنے بندوں کے گناہوں سے کافی خبردار ہے
Jalandhry	اور اس (خدا نے) زندہ پر بھروسہ رکھو جو (کبھی) نہیں مرے گا اور اس کی تعریف کے ساتھ تسبیح کرتے رہو۔ اور وہ اپنے بندوں کے گناہوں سے خبر رکھنے کو کافی ہے
YusufAli	And put thy trust in Him Who lives and dies not; and celebrate His praise; and enough is He to be acquainted

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	with the faults of His servants—
M.Khan	And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;
Pickthal	And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins,
Shakir	And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants,

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَنُ
فَاسْأَلْ بِهِ خَيْرًا ﴿59﴾

The heavens	السَّمَاوَاتِ	Created	خَلَقَ	Who	الَّذِي
(is) between them	بَيْنَهُمَا	And all that	وَمَا	And the earth	وَالْأَرْضَ
Days	أَيَّامٍ	Six	سِتَّةِ	In	فِي
Over	عَلَىٰ	He rose	اسْتَوَىٰ	Then	ثُمَّ
So ask	فَاسْأَلْ	The Most Gracious	الرَّحْمَنُ	The Throne	الْعَرْشِ ۚ
		As (He is) the All-Knower	خَيْرًا	Him	بِهِ

Translit	<i>Al-Ladhī Khalaqa As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā Fī Sittati 'Ayyāmin Thumma Astawā `Alá Al-'Arshi Ar-Raḥmānu Fās'al Bihi Khabīrān</i>
AhmedAli	جس نے آسمان اور زمین اور جو کچھ ان میں ہے چھ دن میں بنایا پھر عرش پر قائم ہوا وہ رحمن ہے پس اس کی شان کسی خبردار سے پوچھو
Jalandhry	جس نے آسمانوں اور زمین کو اور جو کچھ ان دونوں کے درمیان ہے چھ دن میں پیدا کیا پھر عرش پر باٹھرا وہ (جس کا نام) رحمن (یعنی بڑا مہربان ہے) تو اس کا حال کسی باخبر سے دریافت کرلو
YusufAli	He Who created the heavens and the earth and all that is between in six days, and is firmly established on the Throne (of authority): Allah Most Gracious: ask thou, then, about Him of any acquainted (with such things).
M.Khan	Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad SAW, concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).
Pickthal	Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him!
Shakir	Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; the Beneficent Allah, so ask respecting it one aware.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿60﴾

To them	لَهُمْ	It is said	قِيلَ	And when	وَإِذَا
They say	قَالُوا	To the Most Gracious	لِلرَّحْمَنِ	Prostrate yourselves	اسْجُدُوا
Shall we fall down in prostration	أَنَسْجُدُ	The Most Gracious	الرَّحْمَنُ	And what is	وَمَا

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And it increases in them	وَزَادَهُمْ	You command us	تَأْمُرُنَا	To that which	لِمَا
				aversion	نُفُورًا ﴿٦١﴾

Translit	Wa 'Idhā Qīla Lahum Asjudū Lilrahmani Qālū Wa Mā Ar-Rahmānu 'Anasjudu Limā Ta'murunā Wa Zādahum Nufūrāan				
AhmedAli	اور جب ان سے کہا جاتا ہے کہ رحمن کو سجدہ کرو تو کہتے ہیں رحمن کیا ہے کیا ہم اسے سجدہ کریں جس کے لیے تو کہہ دے اور اس سے انہیں اور زیادہ نفرت ہوتی ہے				
Jalandhry	اور جب ان (کفار) سے کہا جاتا ہے کہ رحمن کو سجدہ کرو تو کہتے ہیں رحمن کیا ہے کیا جس کے لئے تم ہم سے کہتے ہو ہم اس کے آگے سجدہ کریں اور اس سے بدکتے ہیں				
YusufAli	When it is said to them "Adore ye (Allah) Most Gracious!" they say "And what is (Allah) Most Gracious? Shall we adore that which thou commandest us?" and it increases their flight (from the Truth).				
M.Khan	And when it is said to them: "Prostrate yourselves to the Most Gracious (Allāh)! they say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad SAW) command us?" And it increases in them only aversion.				
Pickthal	And when it is said unto them: Adore the Beneficent! they say: And what is the Beneficent? Are we to adore to whatever thou (Muhammad) biddest us? And it increaseth aversion in them.				
Shakir	And when it is said to them: Prostrate to the Beneficent Allah, they say: And what is the Allah of beneficence? Shall we prostrate to what you bid us? And it adds to their aversion.				

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿61﴾

Has placed	جَعَلَ	Who	الَّذِي	Blessed is He	تَبَارَكَ
Big stars	بُرُوجًا	The heaven	السَّمَاءِ	In	فِي
A great lamp	سِرَاجًا	Therein	فِيهَا	And has placed	وَجَعَلَ
		Giving light	مُنِيرًا	And a moon	وَقَمَرًا

Translit	Tabāraka Al-Ladhī Ja`ala Fī As-Samā'i Burūjāan Wa Ja`ala Fīhā Sirājāan Wa Qamarāan Munīrāan				
AhmedAli	بڑا برکت والا ہے وہ جس نے آسمان میں ستارے بنائے اور اس میں چراغ اور چمکتا ہوا چاند بھی بنایا				
Jalandhry	اور (خدا) بڑی برکت والا ہے جس نے آسمانوں میں برج بنائے اور ان میں (آفتاب کا نہایت روشن) چراغ اور چمکتا ہوا چاند بھی بنایا				
YusufAli	Blessed is He Who made Constellations in the skies, and placed therein a Lamp and a Moon giving light;				
M.Khan	Blessed is He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.				
Pickthal	Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light!				
Shakir	Blessed is He Who made the constellations in the heavens and made therein a lamp and a shining moon.				

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿62﴾

Has put	جَعَلَ	Who	الَّذِي	And He it is	وَهُوَ
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In succewssion	خَلْفَةً	And the day	وَالنَّهَارَ	The night	الَّيْلَ
To	أَنْ	Desires	أَرَادَ	For such who	لِمَنْ
Desires	أَرَادَ	Or	أَوْ	Remember	يَذْكُرْ
				To show his gratidue	شُكُورًا

Translit	Wa Huwa Al-Ladhī Ja'ala Al-Layla Wa An-Nahāra Khilfatan Liman 'Arāda 'An Yadhdhakkara 'Aw 'Arāda Shukūrān				
AhmedAli	اور وہی ہے جس نے رات اور دن یکے بعد دیگرے آنے والے بنائے یہ اس کے لیے ہے جو سمجھنا چاہے یا شکر کرنا چاہے				
Jalandhry	اور وہی تو ہے جس نے رات اور دن کو ایک دوسرے کے پیچھے آنے جانے والا بنایا۔ (یہ باتیں) اس شخص کے لئے جو غور کرنا چاہے یا شکر گزاری کا ارادہ کرے (سوچنے اور سمجھنے کی ہیں)				
YusufAli	And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.				
M.Khan	And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.				
Pickthal	And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness.				
Shakir	And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.				

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿63﴾

(are) those who	الَّذِينَ	(of) the Most Gracious	الرَّحْمَنِ	And the slaves	وَعِبَادُ
Earth	الْأَرْضِ	On	عَلَى	Walk	يَمْشُونَ
Address them	خَاطَبَهُمْ	And when	وَإِذَا	In humility	هَوْنًا
'peace' (mild words of gentleness)	سَلَامًا	They say (reply)	قَالُوا	The foolish	الْجَاهِلُونَ

Translit	Wa 'Ibādu Ar-Rahmāni Al-Ladhīna Yamshūna 'Alā Al-'Ardi Hawnān Wa 'Idhā KhāṭabahumuAl-Jāhilūna Qālū Salāmān				
AhmedAli	اور رحمن کے بندے وہ ہیں جو زمین پر دبے پاؤں چلتے ہیں اور جب ان سے بے سمجھ لوگ بات کریں تو کہتے ہیں سلام ہے				
Jalandhry	اور خدا کے بندے تو وہ ہیں جو زمین پر آہستگی سے چلتے ہیں اور جب جاہل لوگ ان سے (جاہلانہ) گفتگو کرتے ہیں تو سلام کہتے ہیں				
YusufAli	And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say "Peace!"				
M.Khan	And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.				
Pickthal	The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;				
Shakir	And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.				

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿64﴾

Before their Lord	لِرَبِّهِمْ	Spend the night	يَبِيتُونَ	And those who	وَالَّذِينَ
		And standing	وَقِيَامًا	Prostratin	سُجَّدًا

Translit	Wa Al-Ladhīna Yabītūna Lirabbihim Sujjadāan Wa Qiyāmāan				
AhmedAli	اور وہ لوگ جو اپنے رب کے سامنے سجدہ میں اور کھڑے ہو کر رات گزارتے ہیں				
Jalandhry	اور جو وہ اپنے پروردگار کے آگے سجدے کر کے اور (عجز و ادب سے) کھڑے رہ کر راتیں بسر کرتے ہیں				
YusufAli	Those who spend the night in adoration of their Lord prostrate and standing;				
M.Khan	And those who spend the night in worship of their Lord, prostrate and standing				
Pickthal	And who spend the night before their Lord, prostrate and standing,				
Shakir	And they who pass the night prostrating themselves before their Lord and standing.				

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿65﴾

Our Lord	رَبَّنَا	Say	يَقُولُونَ	And those who	وَالَّذِينَ
The torment	عَذَابَ	From us	عَنَّا	Avert	اصْرِفْ
Its torment	عَذَابَهَا	Verily	إِنَّ	(of) Hell	جَهَنَّمَ ۚ
		An inseparable permanent punishment	غَرَامًا	Is	كَانَ

Translit	Wa Al-Ladhīna Yaqūlūna Rabbanā Aşrif `Annā `Adhāba Jahannama `Inna `Adhābahā KānaGharāmāan				
AhmedAli	اور وہ لوگ جو کہتے ہیں اے ہمارے رب ہم سے دوزخ کا عذاب دور کر دے بے شک اس کا عذاب پوری تباہی ہے				
Jalandhry	اور جو دعا مانگتے رہتے ہیں کہ اے پروردگار دوزخ کے عذاب کو ہم سے دور رکھو کہ اس کا عذاب بڑی تکلیف کی چیز ہے				
YusufAli	Those who say "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous—				
M.Khan	And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."				
Pickthal	And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;				
Shakir	And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting				

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿66﴾

As an abode	مُسْتَقَرًّا	Is evil	سَاءَتْ	Indeed it	إِنَّهَا
				And as a place to dwell	وَمُقَامًا

Translit	'Innahā Sā'at Mustaqarrāan Wa Muqāmāan				
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AhmedAli	بے شک وہ برا ٹھکانا اور بڑی قیام گاہ ہے
Jalandhry	اور دوزخ ٹھہرنے اور رہنے کی بہت بری جگہ ہے
YusufAli	"Evil indeed is it as an abode, and as a place to rest in";
M.Khan	Evil indeed it (Hell) is as an abode and as a place to rest in.
Pickthal	Lo! it is wretched as abode and station;
Shakir	Surely it is an evil abode and (evil) place to stay.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿67﴾

They spend	أَنْفَقُوا	When	إِذَا	And those who	وَالَّذِينَ
Nor	وَلَمْ	Are extravagant	يُسْرِفُوا	Neither	لَمْ
Between	بَيْنَ	But there is	وَكَانَ	Stingly	يَقْتُرُوا
		A medium (way)	قَوَامًا	Those (extremes)	ذَلِكَ

Translit	Wa Al-Ladhīna 'Idhā 'Anfaqu Lam Yusrifū Wa Lam Yaqturū Wa Kāna Bayna Dhālika Qawāmān
AhmedAli	اور وہ لوگ جب خرچ کرتے ہیں تو فضول خرچی نہیں کرتے اور نہ تنگی کرتے ہیں اور ان کا خرچ ان دونوں کے درمیان اعتدال پر ہوتا ہے
Jalandhry	اور وہ جب خرچ کرتے ہیں تو نہ بے جا اڑاتے ہیں اور نہ تنگی کو کام میں لاتے ہیں بلکہ اعتدال کے ساتھ نہ ضرورت سے زیادہ نہ کم
YusufAli	Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);
M.Khan	And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).
Pickthal	And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;
Shakir	And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿68﴾

Invoke	يَدْعُونَ	Not	لَا	And those who	وَالَّذِينَ
God	إِلَهًا	Allah	اللَّهُ	With	مَعَ
They kill	يَقْتُلُونَ	Nor	وَلَا	Another	آخَرَ
Has forbidden	حَرَّمَ	Which	الَّتِي	The soul	النَّفْسَ
For just cause	بِالْحَقِّ	Except	إِلَّا	Allah	اللَّهُ
And whoever	وَمَنْ	Commit illegal sexual intercourse	يَزْنُونَ ۚ	Nor	وَلَا
Shall receive	يَلْقَ	This	ذَلِكَ	Does	يَفْعَلْ

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				The punishment	أَثَامًا
Translit	Wa Al-Ladhīna Lā Yad`ūna Ma`a Allāhi 'Ilahāan 'Ākhara Wa Lā Yaqtulūna An-Nafsa Allatī Ḥarrama Allāhu 'Illā Bil-Ḥaqqi Wa Lā Yaznūna Wa Man Yaf`al Dhālika Yalqa 'Athāmāan				
AhmedAli	اور وہ جو اللہ کے سوا کسی اور معبود کو نہیں پکارتے اور اس شخص کو ناحق قتل نہیں کرتے جسے اللہ نے حرام کر دیا ہے اور زنا نہیں کرتے اور جس شخص نے یہ کیا وہ گناہ میں جا پڑا				
Jalandhry	اور وہ جو خدا کے ساتھ کسی اور معبود کو نہیں پکارتے اور جن باندہ کو مار ڈالنا خدا نے حرام کیا ہے اس کو قتل نہیں کرتے مگر جائز طریق پر (یعنی شریعت کے مطابق) اور بدکاری نہیں کرتے۔ اور جو یہ کام کرے گا سخت گناہ میں مبتلا ہوگا				
YusufAli	Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication— and any that does this (not only) meets punishment				
M.Khan	And those who invoke not any other ilāh (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment				
Pickthal	And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery - and whoso doeth this shall pay the penalty;				
Shakir	And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;				

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿69﴾

The torment	الْعَذَابُ	For (to) him	لَهُ	Will be doubled	يُضَاعَفْ
And he will abide	وَيَخْلُدْ	(of) Resurrection	الْقِيَامَةِ	(on the) Day	يَوْمَ
		In disgrace	مُهَانًا	Therein	فِيهِ

Translit	Yudā`af Lahu Al-`Adhābu Yawma Al-Qiyāmati Wa Yakhlud Fīhi Muhānāan				
AhmedAli	قیامت کے دن اسے دگنا عذاب ہوگا اس میں ذلیل ہو کر پڑا رہے گا				
Jalandhry	قیامت کے دن اس کو دونا عذاب ہوگا اور ذلت و خواری سے ہمیشہ اس میں رہے گا				
YusufAli	(But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy—				
M.Khan	The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;				
Pickthal	The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever;				
Shakir	The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;				

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ

غَفُورًا رَحِيمًا ﴿70﴾

Repent	تَابَ	Those who	مَنْ	Except	إِلَّا
Deeds	عَمَلًا	And do	وَعَمِلَ	And believe	وَأَمَنَ

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Will change	يُبدِّلُ	For those	فَأُولَئِكَ	Righteous	صَالِحًا
Into good deeds	حَسَنَاتٍ ۖ	Their sins	سَيِّئَاتِهِمْ	Allah	اللَّهُ
Oft-Forgiving	عَفُورًا	Allah	اللَّهُ	And is	وَكَانَ
				Most Merciful	رَحِيمًا

Translit	'Illā Man Tāba Wa 'Āmana Wa `Amila `Amalāan Ṣālihāan Fa'ulā'ika Yubaddilu Allāhu Sayyi'ātihim Ḥasanātin Wa Kāna Allāhu Ghafūrāan Raḥīmāan				
AhmedAli	مگر جس نے توبہ کی اور ایمان لایا اور نیک کام کیے سو انہیں اللہ ہر اشیوں کی جگہ بھلائیاں بدل دے گا اور اللہ بخشنے والا مہربان ہے				
Jalandhry	مگر جس نے توبہ کی اور ایمان لایا اور اچھے کام کئے تو ایسے لوگوں کے گناہوں کو خدا نیکیوں سے بدل دے گا۔ اور خدا تو بخشنے والا مہربان ہے				
YusufAli	Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good and Allah is Oft-Forgiving, Most Merciful				
M.Khan	Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful				
Pickthal	Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.				
Shakir	Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.				

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

And does	وَعَمِلَ	Repents	تَابَ	And whosoever	وَمَنْ
Repents	يَتُوبُ	Then verily he	فَإِنَّهُ	Righteous good deeds	صَالِحًا
(with true) repentance	مَتَابًا	Allah	اللَّهُ	To	إِلَى

Translit	Wa Man Tāba Wa `Amila Ṣālihāan Fa'innahu Yatūbu 'Ilā Allāhi Matābāan				
AhmedAli	اور جس نے توبہ کی اور نیک کام کیے تو وہ اللہ کی طرف رجوع کرتا ہے				
Jalandhry	اور جو توبہ کرتا اور عمل نیک کرتا ہے تو بے شک وہ خدا کی طرف رجوع کرتا ہے				
YusufAli	And whoever repents and does good has truly turned to Allah with an (acceptable) conversion—				
M.Khan	And whosoever repents and does righteous good deeds, then verily, he repents towards Allāh with true repentance.				
Pickthal	And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance -				
Shakir	And whoever repents and does good, he surely turns to Allah a (goodly) turning.				

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

Bear witness	يَشْهَدُونَ	Do not	لَا	And those who	وَالَّذِينَ
They pass	مَرُّوا	And if	وَإِذَا	(to) falsehood	الزُّورَ
With dignity	كِرَامًا	They pass by	مَرُّوا	By some evil play or evil talk	بِاللَّغْوِ

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Translit	Wa Al-Ladhīna Lā Yash/hadūna Az-Zūra Wa 'Idhā Marrū Bil-Laghwi Marrū Kirāmāan
AhmedAli	اور جو بے ہودہ باتوں میں شامل نہیں ہوتے اور جب بیہودہ باتوں کے پاس سے گزریں تو شریفانہ طور سے گزرتے ہیں
Jalandhry	اور وہ جو جھوٹی گواہی نہیں دیتے اور جب ان کو بیہودہ چیزوں کے پاس سے گزرنے کا اتفاق ہو تو بزرگانہ انداز سے گزرتے ہیں
YusufAli	Those who witness no falsehood and, if they pass by futility, they pass by it with honourable (avoidance);
M.Khan	And those who do not witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
Pickthal	And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.
Shakir	And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

They are reminded	ذُكِّرُوا	When	إِذَا	And those who	وَالَّذِينَ
Not	لَمْ	(of) their Lord	رَبِّهِمْ	(of) Verses	بِآيَاتِ
Deaf	صُمًّا	Upon it	عَلَيْهَا	They fall	يَخِرُّوا
				And blind	وَعُمْيَانًا

Translit	Wa Al-Ladhīna 'Idhā Dhukkirū Bi'āyāti Rabbihim Lam Yakhirrū `Alayhā Ṣummāan Wa `Umyānāan
AhmedAli	اور وہ لوگ جب انہیں ان کے رب کی آیتوں سے سمجھایا جاتا ہے تو ان پر بہرے اندھے ہو کر نہیں گرتے
Jalandhry	اور وہ کہ جب ان کو پروردگار کی باتیں سمجھائی جاتی ہیں تو ان پر اندھے اور بہرے ہو کر نہیں گرتے (بلکہ غور سے سنتے ہیں)
YusufAli	Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind:
M.Khan	And those who, when they are reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.
Pickthal	And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.
Shakir	And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

Our Lord!	رَبَّنَا	Say	يَقُولُونَ	And those who	وَالَّذِينَ
From	مِنْ	On us	لَنَا	Bestow	هَبْ
Comfort	قُرَّةَ	And our off spring	وَذُرِّيَّاتِنَا	Our wives	أَزْوَاجِنَا
For the pious	لِلْمُتَّقِينَ	And make us	وَاجْعَلْنَا	(of) our eyes	أَعْيُنٍ
				leaders	إِمَامًا

Translit	Wa Al-Ladhīna Yaqūlūna Rabbanā Hab Lanā Min 'Azwājina Wa Dhurriyātina Qurrata 'A`yunin Wa Aj`alnā Lilmuttaqīna 'Imāmāan
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AhmedAli	اور وہ جو کہتے ہیں کہ ہمارے رب ہمیں ہماری بیویوں اور اولاد کی طرف سے آنکھوں کی ٹھنڈک عطا فرما اور ہمیں پرہیزگاروں کا پیشوا بنا دے
Jalandhry	اور وہ جو (خدا سے) دعا مانگتے ہیں کہ اے پروردگار ہم کو ہماری بیویوں کی طرف سے (دل کا چین) اور اولاد کی طرف سے آنکھ کی ٹھنڈک عطا فرما اور ہمیں پرہیزگاروں کا امام بنا
YusufAli	And those who pray "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous."
M.Khan	And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqûn" (pious - see V.2:2)."
Pickthal	And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).
Shakir	And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿75﴾

With the highest room	الْغُرْفَةَ	Will be rewarded	يُجْزَوْنَ	Those	أُولَئِكَ
They shall be met with	وَيُلَقَّوْنَ	They kept patience	صَبَرُوا	Because	بِمَا
And word of peace	وَسَلَامًا	Greetings	تَحِيَّةً	Therein	فِيهَا

Translit	'Ūlā'ika Yujzawna Al-Ghurfa Bimā Ṣabarū Wa Yulaqqawna Fīhā Tahīyatan Wa Salāmāan
AhmedAli	یہی لوگ ہیں جنہیں ان کے صبر کے بدلہ میں جنت کے بالا خانے دیے جائیں گے اور ان کا وہاں دعا اور سلام سے استقبال کیا جائے گا
Jalandhry	ان (صفات کے) لوگوں کو ان کے صبر کے بدلے اونچے اونچے محل دیئے جائیں گے۔ اور وہاں فرشتے ان سے دعا و سلام کے ساتھ ملاقات کریں گے
YusufAli	Those are the ones who will be rewarded with the highest place in heaven because of their patient constancy; therein shall they be met with salutations and peace
M.Khan	Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
Pickthal	They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the word of peace,
Shakir	These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.

خَالِدِينَ فِيهَا ۖ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿76﴾

Excellent it is	حَسُنَتْ	Therein	فِيهَا ۖ	Abiding	خَالِدِينَ
		And a place to dwell	وَمُقَامًا	As an abode	مُسْتَقَرًّا

Translit	Khālidīna Fīhā Ḥasunāt Mustaqarrāan Wa Muqāmāan
AhmedAli	اس میں ہمیشہ رہنے والے ہوں گے ٹھیرنے اور رہنے کی خوب جگہ ہے
Jalandhry	اس میں وہ ہمیشہ رہیں گے۔ اور وہ ٹھیرنے اور رہنے کی بہت ہی عمدہ جگہ ہے
YusufAli	Dwelling therein how beautiful an abode and place of rest!

The Holy Quran

The Standard

Sura # 25 – 77 Verses - Makkah

سورة الفرقان

M.Khan	Abiding therein;— excellent it is as an abode, and as a place to dwell.
Pickthal	Abiding there for ever. Happy is it as abode and station!
Shakir	Abiding therein; goodly the abode and the resting-place.

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

Pays attention	يَعْبَأُ	Not	مَا	Say	قُلْ
Had there not been	لَوْلَا	My Lord	رَبِّي	To you	بِكُمْ
You have denied	كَذَّبْتُمْ	But indeed	فَقَدْ	Your invocation (to Him)	دُعَاؤُكُمْ ۖ
		Necessary	لِزَامًا	So (torment) will be	فَسَوْفَ يَكُونُ

Translit	<i>Qul Mā Ya `ba'u Bikum Rabbī Lawlā Du`ā'uukum Faqad Kadhdhabtum Fasawfa Yakūnu Lizāmān</i>
AhmedAli	کہ دو میرا رب تمہاری پروا نہیں کرتا اگر تم اسے نہ پکارو سو تم بھٹلا تو چکے ہو پھر اب تو اس کا وبال پڑ کر رہے گا
Jalandhry	کہ دو کہ اگر تم (خدا کو) نہیں پکارتے تو میرا پروردگار بھی تمہاری کچھ پروا نہیں کرتا۔ تم نے تکذیب کی ہے سو اس کی سزا (تمہارے لئے) لازم ہوگی
YusufAli	Say (to the rejecters): "My Lord is not uneasy because of you if ye call not on Him but ye have indeed rejected (Him) and soon will come the inevitable (punishment)!"
M.Khan	Say (O Muhammad SAW to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."
Pickthal	Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefor there will be judgment.
Shakir	Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that which shall cleave shall come.